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FOR UNITED METHODIST FAMILIES

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White Racism and Your Family
Where Your Fund for Reconciliation Dollars Go
Conversion: Call to Action

KARLFRIED TROCK
DREW UNIVERSITY
MADISON





Once upon retirement...

Minister Retires to Action

TOGETHER subscribers are accustomed to reading good stories but sometimes they also *make* good story material . . . for example the report of Reverend J. A. Earls, retired minister of the West Virginia Conference.

Mr. Earls says he is re-tired, "like an automobile," and continually on the job. His most recent effort broke local records when he sold 113 new yearly subscriptions to TOGETHER magazine at First United Methodist Church, Huntington, West Virginia.

This was done from October 21 to December 6, 1969. The church had only 44 subscribers before his personal drive. His volunteer work increased the number to 157.

Since this downtown parish is 25 miles long with many members living in three counties most subscriptions were solicited and obtained by telephone. Mr. Earls discovered that this was a very effective way to make sales since he was able to contact every home in the congregation without miles and miles of driving.

Here is a challenge and an encouragement to other ministers and laymen to work to increase TOGETHER readership. Subscription is \$3 a year, through the church TOGETHER agent, who will be pleased to have the help of all retirees. Write TOGETHER, 201 Eighth Avenue South, Nashville, Tennessee 37203 for more information.

Together

*"a general magazine informative and vital to
the religious life of all United Methodists"*



On a muddy road in a starkly realistic rural setting, a new state board of health bus makes its rounds in a poverty-stricken area of Sumter County, S.C. This bus, and others like it, was made possible by United Methodism's Fund for Reconciliation working through the South Carolina Conference. With the new minibus, aides of the South Carolina State Board of Health seek out and transport needy people who have no other means of reaching a state clinic. [For varied nationwide programs made possible by the Fund for Reconciliation see *How Your Money Is Closing People Gaps* on pages 29-40.]

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FOR UNITED METHODIST FAMILIES

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TOGETHER MAY 1970

The Magazine for United Methodists
Vol. XIV. No. 5 Copyright © 1970
by The Methodist Publishing House

Editorial Office: 1661 N. Northwest Hwy., Park Ridge, Ill. 60068. Phone (Area 312) 299-4411.

Business, Subscription, and Advertising Offices: 201 Eighth Avenue, South, Nashville, Tenn. 37203. Phone (Area 615) 242-1621.

TOGETHER is published monthly by The Methodist Publishing House at 201 Eighth Avenue, South, Nashville, Tenn. 37203, where second-class postage has been paid. **Subscription:** \$5 a year in advance, single copy 50¢.

TOGETHER CHURCH PLAN subscriptions through United Methodist churches are \$3 per year, cash in advance, or 75¢ per quarter, billed quarterly.

Change of Address: Five weeks advance notice is required. Send old and new addresses and label from current issue to Subscription Office. **Advertising:** Write Advertising Office for rates.

Editorial Submissions: Address all correspondence to Editorial Office, 1661 N. Northwest Hwy., Park Ridge, Ill. 60068, and enclose postage for return of materials.

TOGETHER assumes no responsibility for damage to or loss of unsolicited manuscripts, art, photographs.

TOGETHER is an official general periodical of The United Methodist Church and continues CHURCH AND HOME, the family periodical of the former Evangelical United Brethren Church. Because of freedom given authors, opinions may not reflect official concurrence. The contents of each issue are indexed in the UNITED METHODIST PERIODICAL INDEX.

Postmaster: Send Form 3579 to TOGETHER, 201 Eighth Avenue, South, Nashville, Tenn. 37203.

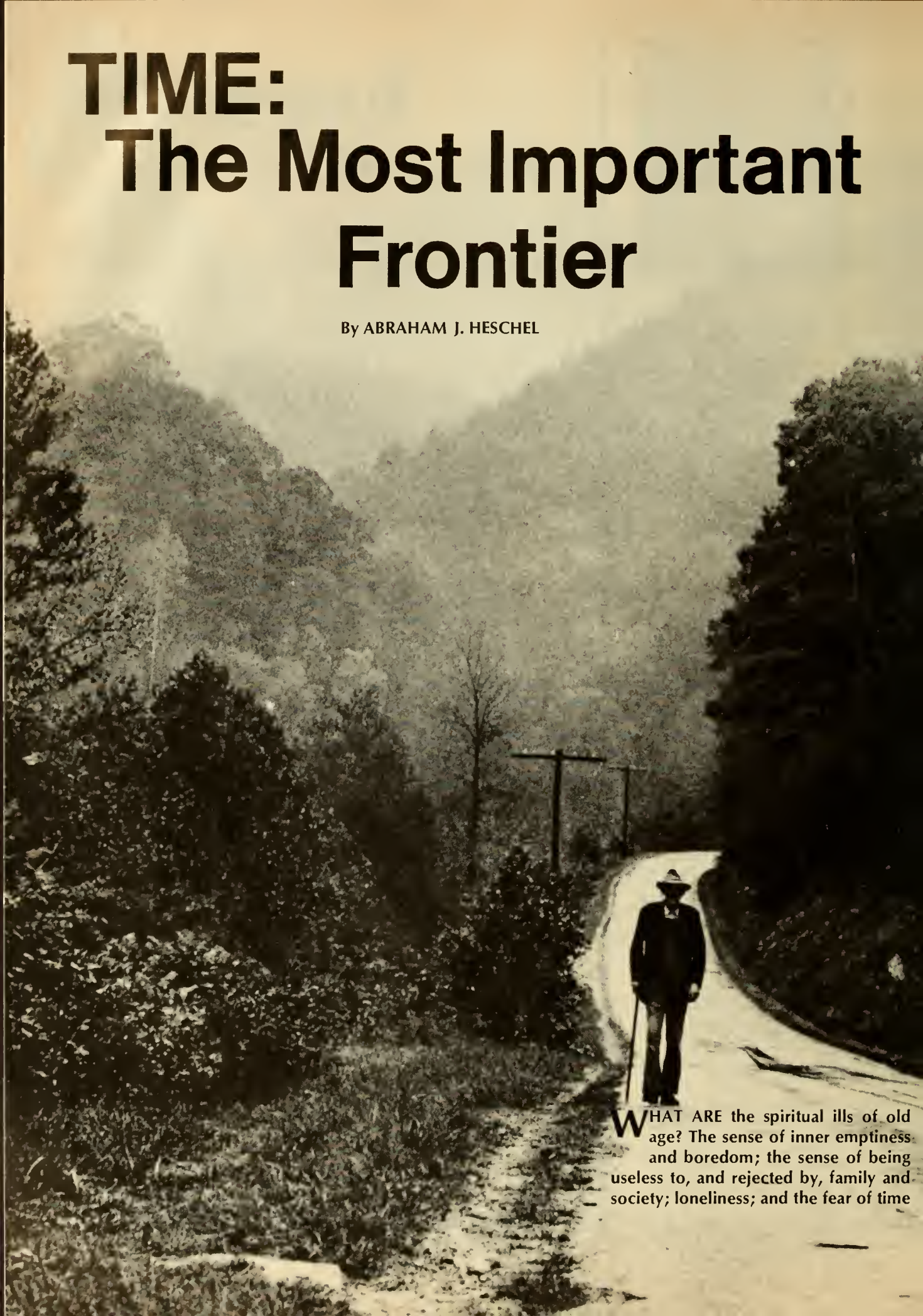
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TIME: The Most Important Frontier

By ABRAHAM J. HESCHEL



WHAT ARE the spiritual ills of old age? The sense of inner emptiness and boredom; the sense of being useless to, and rejected by, family and society; loneliness; and the fear of time

are all real aches. What is the root as well as the cure of these ills?

Old age is an age of anguish.

The only answer to the age of anguish is a sense of significant being.

The sense of significant being is a thing of the spirit. Stunts, buffers, games, hobbies, slogans are all evasions. What is necessary is an approach, a getting close to the sources of the spirit. Not the suppression of the sense of futility, but its solution; not reading material to while away one's time but learning to exalt one's faculties; not entertainment, but celebration are approaches.

To attain a sense of significant being, we must learn to be involved in thoughts that are ahead of what we already comprehend, to be involved in deeds that will generate higher motivations.

There is a level of existence at which one cannot think anymore in terms of self-centered needs and satisfactions, at which the problems that cannot be silenced are:

Who needs me?

Who needs mankind?

How does one relate oneself to a source of ultimate meaning?

The cry for such relatedness which gains intensity with old age is a cry for a referent that transcends personal existence. It is not experienced as a need from within but as a situation of being exposed to a demand from without.

Significant being is not measured by the amount of needs that agitate a person but by the intensity and depth of the response to a wisdom in relation to which our minds are an afterthought, by the discovery that the moment to come is an anticipation, an expectation, waiting to receive our existence. Significant being means experiencing moments of time as a comprehension which embraces us.

What a person lives by is not only a sense of belonging but also a sense of indebtedness. The need to be needed corresponds to a fact: something is asked of man, of every man. Getting older must not be taken to mean a process of suspending the requirements and commitments under which a person lives. To be is to obey. A person must never cease to be.

Our work for the aged is handicapped by our clinging to the dogmatic belief in the immutability of man. We conceive of his inner life as a closed system, as an automatic, unilinear, irreversible process which cannot be altered, and of old age as a stage of stagnation into which a person enters with his habits, follies, and prejudices. To be "good" to the old is to cater to their prejudices and shortcomings.

Man's potential for change and growth is much greater than we are willing to admit. Old age should be regarded not as the age of stagnation but as the age of opportunities for inner growth.

The years of old age may enable us to attain the high values we failed to sense, the insights we have missed, the wisdom we ignored.



They are indeed formative years, rich in possibilities to unlearn the follies of a lifetime, to see through inbred self-deceptions, to deepen understanding and compassion, to widen the horizon of honesty, to refine the sense of fairness.

One ought to enter old age the way one enters the senior year at a university, in exciting anticipation of consummation, of the summing-up and consummation. Rich in perspective and experienced in failure, the old person is capable of shredding prejudices and the fever of vested interests. He no longer sees in every fellowman a person who stands in his way, and competitiveness may cease to be his way of thinking.

What the nation needs is senior universities, universities for the aged where men should teach the potentially wise, where the purpose of learning is not a career, but where the purpose of learning is learning itself.

Just as many homes for the aging now have a director of recreation or a director of activities, so they should have a director of intellectual activities or a director of learning.

The goal is not to keep the old man busy but to remind him that every moment is an opportunity for greatness. Inner purification is at least as important as hobbies and recreation. The elimination of resentments, or residues of bitterness, of jealousies and wrangling is certainly a goal for which one must strive.

These problems arise at an early age. Only few people realize that it is in the days of our youth that we prepare ourselves for old age.

This is an imperative we must be conscious of even in youth. Prepare spiritually for old age and learn how to

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cultivate it. It is an age of great spiritual opportunities, the age of completion rather than decay. The ancient equation of old age and wisdom is far from being a misconception. However, age is no guarantee for wisdom. A Hebrew proverb maintains: "A wise old man, the older he gets the wiser he becomes; a vulgar old man, the older he gets the less wise he becomes." People are anxious to save up financial means for old age; they should also be anxious to prepare a spiritual income for old age. That ancient principle of listening to the voice of the old becomes meaningless when the old have nothing meaningful to say. Wisdom, maturity, tranquillity do not come all of a sudden when we retire from business. Lectures ought to be offered in public schools about the virtues that come to fruition, about the wisdom and peace that arrive in old age.

One of the major ills of old age as well as one of the roots of the general fear of old age is the fear of time. It is like living on a craggy ridge over a wide abyss.

Time is the only aspect of existence which is completely beyond man's control.

He may succeed in conquering space and sending satellites around the moon, but time remains immune to his power; no man can bring back a moment gone by. Being used to dealing with things he can manage, the encounter with time is the most stunning shock that comes to man. In his younger years he is too busy to react to it; it is in old age that time may become a nightmare.

We are all infatuated with the splendor of space, with the grandeur of things of space. "Thing" is a category that lies heavy on our minds, tyrannizing all our thoughts. Our imaginations tend to mold all concepts in its image. In our daily lives we attend primarily to that which the senses are spelling out for us: to what the eyes perceive, to what the fingers touch. Reality to us is thinghood, consisting of substances that occupy space; even God is conceived by most of us as a thing.

The results of our thingness is our blindness to all reality that fails to identify itself as a thing, as a matter of fact. This is obvious in our understanding of time, which, being thingless and insubstantial, appears to us as if it has no reality.

Indeed, we know what to do with space but do not know what to do about time, except to make it subservient to space, or to while it away to kill time. However, time is life, and to kill time is to murder.

Most of us seem to labor for the sake of things of space. As a result we suffer from a deeply rooted dread of time and stand aghast when compelled to look into its face. Time to us is sarcasm, a slick, treacherous monster with a jaw like a furnace incinerating every moment of our lives. Shrinking, therefore, from facing time, we escape for shelter to things of space. The intentions we are unable to carry out we deposit in space; possessions become symbols of our repressions, jubilees of frustrations. But things of space are not fireproof; they only add fuel to the flames.

Is the joy of possession an antidote to the terror of time which grows to be a dread of inevitable death? Things, when magnified, are forgeries of happiness; they are a threat to our very lives. We are more harassed than supported by the Franksteins of spatial things.

Most of us do not live in time but run away from it;

we do not see its face, but its makeup. The past is either forgotten or preserved as a cliché, and the present moment is either bartered for a silly trinket or beclouded by false anticipations. The present moment is a zero, and so is the next moment, and a vast stretch of life turns out to be a series of zeros, with no real number in front.

Blind to the marvel of the present moment, we live with memories of moments missed and in anxiety about an emptiness that lies ahead. We are totally unprepared when the problem strikes us in its mitigated form.

It is impossible for man to shirk the problem of time. The more we think, the more we realize; we cannot conduct time through space. We can only master time in time.

Time is a man's most important frontier, the advance region of our age, a region where man's true freedom lies.

Space divides us; time unites us.

We wage wars over things of space.

The treasures of time lie open to every man.

Time has independent ultimate significance; it has more majesty and is more provocative of awe than even a sky studded with stars. Gliding gently in the most ancient of all splendors, it tells so much more than space can say in its broken language of things, playing symphonies upon the instruments of isolated beings, unlocking the earth and making it happen.

Time is the process of creation, and things of space are results of creation. When looking at space, we see



the products of creation; when intuiting time, we hear the process of creation. Things of space exhibit a deceptive independence. They show off a veneer of limited permanence. Things created conceal the Creator.

It is the dimension of time wherein man meets God, wherein man becomes aware that every instant is an act of creation, a beginning, opening up new roads for ultimate realizations.

Time is the presence of God in the world of space, and it is within time that we are able to sense the unity of all beings.

Time is perpetual, a perpetual novelty. Every moment is a new arrival, a new bestowal. Just to be is a blessing; just to live is holy.

The moment is the marvel; it is in evading it that boredom begins that ends in despair.

Old age has the vicious tendency of depriving a person of the present. The aged thinks of himself as belonging to the past. But it is precisely the openness to the present that he must strive for.

He who lives with a sense of the Presence knows that to get older does not mean to lose time but rather to gain time. And he also knows that in all his deeds the chief task of man is to sanctify time. All it takes to sanctify time is God, a soul, and a moment. And the three are always here.

It is still considered proper to expect that the first responsibility in planning for the senior citizen rests with the family. Such expectation presupposes the concept of a family which is not only an economic unit but also an interplay of profoundly personal relations. It thinks of the family not only as a process of living together but also as a series of decisive acts and events in which all members are involved and by which they are inwardly affected.

What is characteristic of the modern family is that on the level of profound personal experience parents and children live apart. The experiences shared at home are perfunctory rather than creative. In the past it was the role of the father to lead the children through moments of exaltation. Whatever stood out as venerable and lofty was associated with the father. Now we are entering a social structure in which the father is becoming obsolete and in which there are only three ages: childhood, adolescence, and old age.

The husband of the mother is not a father; he is a regular guy, a playmate for the boys, engaged in the same foibles and subject to similar impulses. Since he neither represents the legacy of the past nor is capable of keeping pace with the boys in the pursuit of the future, his status is rather precarious.

Children today experience their highest moments of exaltation in a children's world, in which there is no room for parents. But unless a fellowship of spiritual experience is reestablished, the parent will remain an outsider to the child's soul. This is one of the beauties of the human spirit: we appreciate what we share; we do not appreciate what we receive.

Friendship and affection are not acquired by giving presents. Friendship and affection come about when two people share a significant moment, by having an experience in common. You do not attain the affection of your teen-age son by giving him an expensive car.

It is not necessary for man to submit to the constant

corrosion of his finest sensibilities and to accept as inevitable the liquidation of the inner man. It is within the power of man to save the secret substance that holds the world of man together.

The real bond between two generations is the insights they share, the appreciation they have in common, the moments of inner experience in which they meet. A parent is not only an economic provider, a playmate, and shelter.

A human being is in need of security, but he is also in need of inspiration, of exaltation, and a transcendent meaning of existence. And to a child, the parent represents the inspiration, the exaltation, and the meaning. To my child, I am either the embodiment or the distortion of the spirit. No book, no image, no symbol can replace my role in the imagination and the recesses of my child's soul.

It is easy to speak about the things we are committed to; it is hard to communicate the commitment itself. It is easy to convey the resentments we harbor; it is hard to communicate the praise, the worship, the sense of the ineffable.

We have nearly lost the art of conveying to our children our ability to cherish the things that cannot be quantified.

This, then, is a most urgent problem: how to convey the inexpressible legacy, the moments of insight; how to invoke unconditional commitment to justice and compassion, a sensitivity to the stillness of the holy, an attachment to sacred words.

There is no human being who does not carry a treasure in his soul; a moment of insight, a memory of love, a dream of excellence, a call to worship.

We must seek ways to overcome the traumatic fear of being old, of prejudice and discrimination against those advanced in years. All men are created equal, including those advanced in years. Being old is not necessarily the same as being stale. The effort to restore the dignity of old age will depend upon our ability to revive the equation of old age and wisdom. Wisdom is the substance upon which the inner security of the old will forever depend. But the attainment of wisdom is the work of a lifetime.

Old men need a vision, not only recreation.

Old men need a dream, not only a memory.

It takes three things to attain a sense of significant being:

God

A soul

A moment

The three are always here.

Just to be is a blessing; just to live is holy. □

WHITE RACISM

and Your Family

Today's children are not immune to attitudes encountered outside the home.

The executive secretary of the United Methodist Commission on Religion and Race suggests some specific ways to combat racism and to become more responsible as families in a racist society.

By WOODIE W. WHITE

THE MOST memorable Broadway musical I saw in my youth was *South Pacific*. The music, choreography, and dialogue were excellent. But what made the most lasting impression was this song, as relevant today as when it was first penned:

*You've got to be taught to hate and fear,
You've got to be taught from year to year,
It's got to be drummed in your dear little ear—
You've got to be carefully taught!*

*You've got to be taught to be afraid
Of people whose eyes are oddly made,
And people whose skin is a different shade—
You've got to be carefully taught!*

*You've got to be taught before it's too late,
Before you are six or seven or eight,
To hate all the people your relatives hate—
You've got to be carefully taught.
You've got to be carefully taught!¹*

Only those completely out of touch with reality deny that white racism has become a part of the "American way." White racism touches all life from political, economic, and educational institutions to the religious and ethical values we hold. It is so deeply embedded in white America that it properly can be called a "white

sickness." It is a sickness which is especially dangerous because many either are not aware they have it, or they deny its existence.

White racism is not simply being antiblack or being a member of the White Citizens Council. It is often more subtle. It is expressed in a thousand ways through our institutional life, but it is also expressed through persons. We must be careful that in our efforts to eliminate institutional racism we ignore the racism in persons who operate the institutions. Our ministry must be both to persons and institutions. We must seek to change institutions, but we cannot disregard the need for changing persons!

What are we doing as United Methodist families, as mothers and fathers, to perpetuate racism or to combat it?

I often have been disturbed by the naivete (or is it an effort to evade responsibility?) in the statement, "Oh, our children will solve this race problem." Right now our children—white and black alike—are being molded and affected by racist attitudes, behavior, and institutional decisions. To assume that somehow they will escape untouched by it all is to deal more in the world of fantasy than reality.

From schools across the country reports come almost daily of conflicts between black and white students. Few major cities have escaped. While, hopefully, the younger generation's attitudes on race are better than



It's a birthday in the Woodie W. White family, at their home in Washington, D.C. Hope is five—and shy in her white dress (in front of her dad). Older sister Kimberly (in front of her mother) is six and seems fascinated by the festivities they share with friends. Valerie, eight months old, gets the scenic view of things from a vantage point in her dad's arms.

their parents', that in itself does not represent a great deal of progress! The question is not "How do the attitudes of white youth (and black) compare with those of another generation?" but "How do those attitudes prepare them to participate responsibly in 20th-century, urban, multiracial America?"

This may sound harsh but it is true: our society (Methodist families included) is developing "little racists." I have seen them in kindergarten. They learn quickly, but they are a pitiful sight. Even at six, seven, and eight years of age, white children know that to be white is not only an advantage somehow, it is also to be innately of more value than are black, brown, red, or yellow people.

The white youngster who calls middle-aged black people "Mary" or "John" instead of "Mrs. Hill" or "Mr. Jones" is being taught something about his worth in relationship to black adults. The white child who is told that his old clothes and toys will be given to "underprivileged inner-city children" is being taught something about his worth in relationship to black children. The white, middle-class UMYFers who yearly make the "go-see tour" in the inner city are simply having their racism reinforced.

Racism is perpetuated not only by what we say but also by what we fail to say about black Americans and other ethnic minority groups. The absence of an accurate historical account of the role and participation of Afro-Americans in the development of this nation is an expression of racism.

My chief criticism of the current controversy over "black studies" is twofold: First, I think Afro-American contributions to American life ought to be an integral part of American history texts and not divorced from American history. And second, I believe that "black studies," especially as they relate to the lives and contributions of black men to America, should be required curriculum for all students, not just black students. The contributions of Afro-Americans to America are not black history—they are American history made by black men, history which belongs to whites as much as to blacks. If I am taught to acknowledge the contributions of Lincoln, Washington, and Edison, white students ought to be taught to acknowledge the contributions of Blanche K. Bruce, Frederick Douglass, and Dr. Charles Drew.

Images play an important part in shaping attitudes. What images of black men are being projected in United Methodist families? What images of black men are presented through our family periodicals? You don't have to tell children that black men are inferior. All you need to do is continually show blacks in inferior positions, or attempt to project no image at all, and hope that the black man will simply be America's Invisible Man.

I have three preschool daughters. In the quiet of night I lie awake wondering what kind of world they will grow up in, wondering what will happen to them. I know that all my efforts to give them a sense of the meaning of blackness and humanness can only make them proud, frustrated black children, rather than ashamed, frustrated black children. You see, all my efforts to instill a positive black image cannot assure a positive reaction from the larger white society. So I know, in an ironic way, that the degree to which fulfillment and self-realization come to my children is dependent in large measure on what

is taking place in white families all over America. It is just as clear to me that the life-style and quality of life of white children will be influenced greatly by what is taking place in black families all over America. It is becoming increasingly apparent that if freedom, equality, and justice are not for *all*, they will not be enjoyed by any.

Parents must work intentionally to eliminate racism from the family circle. No longer can they assume that the children automatically will be immune to the racism all around them. There are some specific ways in which the United Methodist family might begin to combat racism within its structure right now. Let me list a few.

1. White families can affirm the worth of blackness. This will require a tremendous sensitivity to one's language. Such familiar euphemisms as "black as the ace of spades," "black deed," "black Monday," "black sheep of the family," and "white lie" must be dropped. While such expressions may not consciously be used to discredit blacks, they do become reinforcing symbols of racism.

2. White parents can begin to accentuate the positive image of blackness. An easy way is to subscribe to black periodicals such as *Ebony* magazine with its fine layouts, wonderful color pictures, and its composite picture of the black community. In a single issue one can look at the achievements of professional and middle-class Afro-Americans, as well as the plight of the masses of black people in the ghettos. Such a magazine coming into the family on a regular basis will help white youth gain a better understanding of blackness, thereby putting into proper perspective the meaning of whiteness. Youth must early come to understand that whiteness does not mean innate superiority—intellectual or any other kind.

3. Parents can use children's materials which deal positively with present and past Afro-American history. These materials include filmstrips, storybooks, biographies, even coloring books. My wife and I have found a book called *Color Me Brown* particularly effective. It is like any other coloring book except it features black heroes, giving a sentence or two about each person at the bottom of each page. Although my girls are not yet in the first grade, they are familiar with Martin Luther King, Jr., Phillis Wheatley, Crispus Attucks, and Benjamin Banneker, thanks to a coloring book.

4. What types of pictures do you hang in your homes? You can present a positive image of blackness simply by including pictures of black people among your pictures. They could show Afro-Americans of the past and present, or could simply picture a black child at prayer or at play. Something like this in your living room or child's bedroom is worth a thousand words.

5. If you live in or near a major metropolitan city, include black persons—and other minority-group members—in your personal associations. What better example can you set for children than to have them see people of various racial backgrounds as a regular part of your associations? I've heard all the excuses about why this cannot be done. But it *must* be done. Of course such a relationship would be reciprocal—you and your family would be expected to relate in the homes of black families as well. I have been most disappointed by liberal whites who can relate to blackness as an issue but cannot relate to black people as persons.

6. Parents must become thoroughly familiar with institu-

tions influencing their children in order to determine to what extent they are producing and perpetuating racism. This requires a good deal of commitment, but the stakes are high—the development of your child. Question school authorities about the absence of Afro-American history or black teachers in your community. Indeed, you had better begin to question the absence of black residents in your community because this also says something to your children. Examine carefully the church-school material your children use, the movies they see, the magazines they read, the clubs to which they belong. To fail to encounter these institutions is to neglect the major means by which racism is perpetuated.

7. Where possible, parents may expose their children and themselves to black professionals and black service personnel. Consider the tremendous influence on the children (and the rest of the family) of having a black dentist, pediatrician, gynecologist, or family physician. A white colleague told me of taking his child to a pediatrician who had been recommended. It turned out the doctor was black. My friend said he is confident that this experience had a greater effect on his family than his participation in a "freedom march" a hundred miles from home.

These are just a few suggestions—neither revolutionary nor profound—about how you can become a more responsible family in a racist society. Somehow we must change the direction in which our nation is heading. The divisions, racial tensions, and conflict must be resolved in a manner by which the integrity, dignity, and rights of all—black and white—are preserved. We owe it to ourselves. We owe it to each other. We owe it to our children. □

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SONNET III

By Peg Donaldson

To live alone can be a welcome thing—
Discovering cool oases in the crowd,
Or looking up to see an angel sing
When every other praying head is bowed;
Exploring echo chambers of the mind
To hear again words the beloved said,
Or suddenly in frigid darkness find
The hidden draught where dying fires are fed.

But loneliness! To grope with weightless hands
Through space, a charred and orphaned satellite
Beyond the pull of sweet meridians
Where once the North Star verified the night!
To be alone means just the voice is mute,
But loneliness of soul is absolute.

A Middle-American Family Talks About the Church

IF THERE is a "middle America," as the mass media claim, then there might be a middle-American city, a middle-American church and, in that church, a middle-American church family.

TOGETHER located a family which willingly accepted that title. They are the Neil Glocks [see pictures] of Fort Wayne, Ind., members of that city's First Wayne Street United Methodist Church. In addition to the three Glocks—Neil, his wife, Ann, and daughter, Becky—the family group here includes Becky's fiance, Jim Reeder. (An older son, Allen Glock, his wife, and their daughter, 19 months, also live in Fort Wayne.)

The Glocks drive a late-model car, one of the low-priced three. Their newish split-level home, in a subdivision on the city's northwest side, never has been ideal for the family because it contains no basement where the father can putter. The garage is crowded with his latest project, a cedar chest for his daughter's home-to-be. The house is on the market, depressed severely by a 16-week strike which crippled one of Fort Wayne's major employers. The Glocks have put earnest money down on another home, contingent on selling their present one.

From the Glocks' home it is only a few blocks to open country. An equally short distance in another direction are some of the factories which make Fort Wayne a major industrial center. A cloud of polluted air streams from those factories, and suddenly one realizes that some of the problems of Chicago (175 miles away), Detroit



They find it's hard to follow in the footsteps of "one who did it all right."

(158), or Indianapolis (116) are not *that* far removed from Fort Wayne (population 175,000).

Inside the Glocks' living room, though, on a Saturday afternoon, it was quiet, warm, clean, and reasonably relaxed as this middle-American family talked about the church and what it means to them. Portions of their conversation with TOGETHER Associate Editor John A. Lovelace follow.

In what ways is the church important to your family?

NEIL: I have always felt it has been *real* important to our family because of the contacts we have made with people and because of

the training that our children have gotten during their growing-up years and the influence on the children's lives of people whom I respect.

ANN: I have often wondered how a family can go day by day without a church relationship. At one time we belonged to a Yoke-fellow group. This was during a trying period in our lives. Our children were young, their temptations were becoming greater, and our patience was growing more spent. We belonged to this group, and by sharing and praying and talking things over together we found out most of us had the same problems. We came to the conclusion that

maybe we are all struggling, that this is part of our life, and we must accept it the best we know how. Even though we feel that we raised two average, normal children, I don't know what we would have done if we hadn't had our church and our church friends to help us along this way.

JIM: In my own immediate family we do not all attend the same church. My brother and my little sisters and I all go to different churches, and it makes sort of a rift in the family, different from my other family—this family—who all go to the same church and worship together. I think this is something that is really needed in a family and causes the members to stay together and love one another.

BECKY: In every church experience there is a degree of emotional involvement and a time when, oh, it may be a sermon or someone's wedding or an ordinary church service, but there are always times of extreme emotions. When you feel a deep emotion or something spiritual and you share it with someone you love, that sharing makes that love and that relationship so much deeper, so much beyond just being a mother and a father and a fiancé. It goes much deeper and is much more lasting.

Why do you go to church?

NEIL: I started to go more regularly than I had prior to 1950 when I joined the former Methodist Church because I felt my children needed it. The important thing at that time was that my kids be exposed to the best type of Christian education available. Over the years I think I may have gotten as much out of it as the kids, if not more. I feel very strongly toward my church.

ANN: I go because I need it for spiritual strength, for my everyday life, for my work. On my job I am involved in a work-study program with hard-core unemployed people. I come in contact with a lot of people that make me pray for patience, and I *just need it*.

JIM: I started going to church because, very simply, my parents made me. They loved me enough that they got me started. Originally I was a Presbyterian, but I grew

dissatisfied with it a little before I met Becky. I started attending services at her church when I started dating her, and I found that the sermons there meant more to me than in the other church. I finally realized that the pastors are really human people and they really are interested in us, and are trying to help us, to show us something that they believe, and they know that we will be better for believing.

BECKY: Like Jim, I started going to church when I was wee-little because my parents took me. After a while it gets to be habit. When you're in grade school, you play with the kids and it doesn't mean a whole lot. I found as I grew older and started going to youth fellowship, it began to mean more. When you're a teen-ager, you have some pretty rough spots no matter how normal you are. There were kids at my own church who were experiencing the same things I was experiencing. We could talk on a common ground, and there was always someone there. I found that the ministers were always willing to listen to a problem of just a kid no matter how petty it seemed. If it was a big problem *to me*, they would listen. And I found it became very important to know that there is always somebody there who will just listen no matter what goes on in my mind, no matter what I have to talk about.

Is your church a place where you can take your personal problems and people will understand you and try to do something to help you?

ANN: I believe our church is a place where we can take our personal problems, and our trained people and friends there will try to help us. I think one of the most terrific things we are doing right now is on Sunday mornings. During our prayer time in our worship service the pastor asks the congregation if there are any there who have a special prayer and a special need on that particular day. If you know that there are more than just you praying for something, you know there is a greater strength there for yourself.

JIM: I found especially in my junior-high days and early high school that there are ministers who are very understanding of the problem you are going through at the time. We had one pastor who went out of his way to get young people to take him into their confidence and tell him their problems and he

ANN GLOCK

Age 43. Mother of two, grandmother of one. Housewife. Also supervisor for a life-insurance company. Active in Women's Society, church school. Left choir this year so she and husband, Neil, could do home visitation for the church.



NEIL GLOCK

Age 54. Plant electrician for Fort Wayne newspapers. On call 24 hours a day. Became a Methodist in 1950. "Handy" around the house. Gets away as often as he can for fishing, year-round, on the lakes in northern Indiana.



BECKY GLOCK

Age 19. Freshman English major at Purdue University campus in Fort Wayne. Works 35 hours a week to help pay expenses, save money to put herself and husband-to-be (in September) through college. Expects to become a high-school teacher.



JIM REEDER

Age 20. Becky's fiancé. Joined The United Methodist Church soon after beginning to date Becky four years ago. Sophomore biology major at Purdue University's Fort Wayne campus. Expects to become a marine biologist after graduation.



would counsel them as one human being to another, not in a condescending way.

NEIL: Over the years we have experienced help from our church, especially in this small group that we belonged to, the Yokefellow group that my wife mentioned earlier. It was part worship, part education, and part study. I feel that we derived a terrific amount of help from this. We met for two or three years.

BECKY: Some of the most compassionate people I have met were people I met through the church, not only ministers—I have met some tremendous ministers—but laymen as well. I have gone to the same church all my life. People there have watched me grow up, and I feel as close to some of them as I do to my own relatives, and I rely on them. I know there are people other than my immediate family caring about me and about what happens to me and what kind of person I am going to turn out to be.

Do you think being a Christian makes it easier or harder for you to live as individuals and as citizens of the world?

NEIL: Harder. If you weren't a Christian, it wouldn't make any difference if you cheated a man or if you didn't go to church. When you become a Christian, you try to follow in the footsteps of someone who did it *all* right. This is very difficult for the ordinary individual.

ANN: Neil and I have discussed this many times. When you admit you are a Christian, people certainly do expect more of you. The non-Christian person probably forgets that the Christian is just a plain, ordinary human being struggling to better his life here on earth. The temptations that come along—I wouldn't say they are more tempting to the Christian but I would say sometimes they are more irritating—some of these temptations arise and if you weaken, then you feel like you have wiped everything out as a Christian. This keeps you on your toes.

If you take a strong stand on alcohol, which I do, you are likely to lose friends. I have become involved in some pretty heated arguments over alcohol. One reason I take this stand is because I feel that as a Christian—and I feel this more strongly since Neil and I have raised two teen-age children—if I encourage this sickness onto my child, I am the one who's respon-

sible. For instance, if I were to give my child a drink and he were to go out and have an automobile accident involving a fatality, I would blame myself because I had encouraged it. This is one way that trying to be a Christian has affected me quite deeply. Maybe you can make enemies by trying to be a Christian. I don't think it is easy at all.

JIM: I am going to answer the "citizen of the world" part of your question. I take it what you're asking is, Does being a Christian make any difference, not just in one's relation to God, but also as one person to another. I don't think that being a Christian makes my life any harder or any easier in getting along with other people. The major reason I say this is I know people who do not profess to be Christians but who are very, very good people. They would practically cut off their right arm to do something for you. They are real citizens of the world. They believe in the Christian principle of love without believing in Christ, and they had to get this from somewhere, most likely from parents who probably were Christians. But as far as I am concerned, being a Christian does not make my life any harder or any easier except to myself, my relations with myself.

NEIL: I think this is probably what we were all saying. It is between you and yourself. You are saying there are good people, moral people, who are not Christians. I could go along with that.

What role should the church play in responding to the changes occurring in American society, especially in the black demands, the rising involvement of students, the war in Viet Nam, and the influence of the mass media?

JIM (with vigor): The church—and by the church I mean the organization—definitely should accept black people by having its members retain an open policy and an open mind. They should accept black people because it is ridiculous not to. I am afraid if they are doing things wrong now, it is because we have forced them to. I don't agree with the more radical movements like the Black Panthers, but they are people who have been pushed just so far and are not going to be pushed any more. So they have turned to violence and communism because democracy isn't giving them what they need and what is owed to

them. If the church can *really* convince its members to accept black people for what they are, then there will be no problem.

BECKY: It's a defiance of the whole Christian concept of brotherly love to condone any kind of discrimination. It is why so many students point their finger at the church and call church people hypocrites. They are right! Anybody who preaches brotherly love and closes his door to a black man just is nothing!

JIM: Many of my friends with whom I graduated from high school have become political-science majors. They are studying how the government works, the relationship of the church to the government, the government to the people, the people to the church, and so forth. I have seen them change almost overnight as they study these things. They have been instilled with a belief that they should do what they think is right and say what they think is right. These students who are going socialist and communist are really just being as conscientious as they can, following their own consciences.

BECKY: If you would take a lot of the things that the students are for which some people call socialist principles and a lot of the students' comments against capitalism and compare them with Christian principles, you would see that the things they advocate are closer to Christian principles than capitalism is. The students are beginning to be less and less in favor of big man talking to little man. The church, if it would scrape off the word radical and listen to what the kids have to say, might find it and the students are not too far apart in their beliefs.

ANN: You hear pros and cons that the church should stay with the spiritual side and leave it to the government to take care of the world. I don't believe this. I think we have to get involved. But I am not sure that I agree with my daughter and my future son-in-law—maybe this is some of the generation gap—because I was taught that this is a pretty good world and this is a pretty good country. We accepted so many things just as they were and didn't challenge them like the youth of today. I don't think we older people have done too bad.

BECKY (addressing her mother): As far as what you said about this being a pretty good world, so what if it is? It could be a lot better.

That's where the church plays an important part. Just because you've always lived here and America's the greatest and democracy is wonderful—that doesn't mean it couldn't be better, and it doesn't mean there is nothing wrong with it. I am a patriot. I love my country. I'm for democracy, but I don't think it is flawless and I don't think everything about any other kind of government or any other kind of economic system is wrong. I think there's always something to be learned from someone else. If we can tie it all in and tie the ideas behind the Christian principles . . . tie it all in to the society and the world, we would come up with something better. Even if it is pretty good now, it could be a lot better.

ANN: Of course some of these revolts haven't been exactly Christian revolts.

BECKY: There were people who didn't care for the Christian uprising either. When they first started, there were people who thought they were rather subversive.

JIM: Martin Luther was a revolutionary.

BECKY: Yeah. Martin Luther. Right!

ANN (laughing): You've been talking with Dr. Starkey [the minister] about this.

BECKY: No, we've never discussed it. Everybody thinks a revolution is so awful and that nothing good can come from a revolution. Well, the Reformation was a revolution. The United States came from a revolution. You could call what is happening to the Roman Catholic Church today a revolution. From your standpoint as a Protestant you don't see anything wrong with that; you think it's great. But if you were a dyed-in-the-wool Catholic, you might consider it a revolution and you might not like it. In another 50 or 100 years you might be able to look back and say it wasn't so bad after all.

JIM: I think the church does have to change with the society, still keeping its principles, beliefs, and ideas, but it has to change in order to meet the needs of the people, to meet the people on a common ground. It just won't work to have a 21st-century country and a 19th-century church.

ANN: I don't think the church needs to go overboard to meet society either . . .

JIM (interrupting): That's right—still keeping its principles and beliefs.

ANN: . . . and it's been hard to

do in this day and age because, well, even The United Methodist Church has let its barriers down a little bit in regard to . . .

BECKY (interrupting): You're talking about things like smoking, and I think that is a little irrelevant. I don't see that the church has any obligation to tell anybody he can't smoke. I don't consider it a moral sin; I just think you don't have good sense if you smoke. A lot of churches have little rules like this that are so insignificant. These are the things that need to change. As an example, a girl I used to go to school with couldn't wear her skirts any higher than two inches below her knee. I think these things are petty. *These* are the things that need to change.

ANN: But when you are speaking of things like smoking and drinking, these things in my opinion are *not* petty. According to newspapers, they are becoming *serious* things in our country. Therefore, if the church doesn't keep its stand on this, then this is bad. The reason the church was against smoking and drinking in the first place was because of health and the influence you have as your brother's keeper. I firmly believe the church *still* needs to take this stand.

BECKY: I don't see anything irreligious about smoking.

NEIL: I don't either. I feel like Becky, yet I don't want to let go of this other thing either. If we don't stand up for the things we believe in . . . it's not just a principle, it is *good* for you.

JIM: I believe the church should not do like the Roman Catholic Church did a couple of centuries ago. The church ruled everybody's life with an iron hand. You did do this and you didn't do that, things that were completely unassociated with the church. I believe that the church should just give you guidelines to follow and get you on the path without really telling you that you *must* do that or you *cannot* do that.

BECKY: The church's role in forming concepts is more important than in limiting activities. Some churches say you can't play cards. That's not what is important, not in the world like we have today. Whether you play cards on your lunch hour is *not* important. Whether or not you play cards with a *black* man is

what is important. The churches need to emphasize their concepts—that's the only word I can think of—more than their pettiness.

What is your characterization of Christ? What words do you use in describing the Christ you understand?

JIM: My main concept of Christ is strictly of Love with a capital L. Christ was created by Love, of Love, and for Love, and he was created for us and died for us all because and all out of Love. He was the actual physical embodiment of Love.

NEIL: People had a hard time thinking of Christ, shortly after he was gone, as God. They thought of him as a man. Today we think of him as God and have a hard time thinking of him as a man. I would like to think of him as a man who was endowed with great powers and then went back to God. I don't suppose that makes sense, does it?

BECKY AND ANN: Yes, it does!

Are you generally satisfied with or are you generally anxious about the directions you think the church is taking?

JIM: I'm satisfied.

NEIL: I like the direction the church is taking, generally speaking.

ANN: Our church.

NEIL: Well, yes, because I can't speak for any other. Regarding Christian unity, I like it.

BECKY: I am in favor of the common ground, but I would get a little anxious about a world church. I wouldn't want it run by one head like it has been in the past; it can end up no way but corrupt. It could become too impersonal and classified. I like the idea of understanding between the churches but not total merger, not one big church. As long as they still have the same ideals and same beliefs in one God, that seems enough.

NEIL: I like that too. We can all strive to be of one direction, but we can still have our own denominations. In other words, a Catholic would still be a Catholic and a Methodist would still be a Methodist, but we could be friends.

ANN: Whenever there are changes, there are always anxieties. I firmly believe our church is changing, that it needs to change. I am thankful for a lot of the changes, but at the same time I am still anxious about some of them. □



Two Years After Union, How Goes United Methodism?

WHEN DELEGATES to United Methodism's first General Conference decreed in 1968 that there would be a special General Conference session in 1970, they had little idea just how special this year's session would prove to be.

The 1970 special session, scheduled to convene April 20 in St. Louis, Mo., for no more than five days, has already survived at least one top-level effort to cancel it entirely and an 11th-hour change of location when the originally scheduled host city begged off because of insufficient hotel accommodations.

Those were two dramatic crises for a session which, in the innocence of 1968, was expected to meet primarily to check on progress in the complicated processes of uniting the former Methodist and Evangelical United Brethren Churches.

Seen Nothin' Yet

As opening day nears, you could even get some speculation-prone United Methodists to admit, "Maybe you ain't seen nothin' yet."

Because proponents of the 1970 special session specified in Dallas, Texas, in 1968 that this checking-up conference should be conducted without pomp and pageantry, the St. Louis agenda is barebones and strictly business. The nearest thing to ceremony is a special dinner to honor Charles C. Parlin, one of the principal creators of the United Methodist Plan of Union. And even that one mid-conference (April 22) dinner-program is scaled down from the Dallas-passed order for a Charles C. Parlin "day" during the 1970 General Conference. Beyond this affair at \$6 per plate, delegates, staff, and guests will have to find their own diversions—including, certainly, a ride to the top of the river city's famed new Gateway Arch.

Baltimore, Md., was to have hosted the 1970 General Conference, and certain events there would have marked historical origins of Methodism in this country. But that city had to surrender host duties when a major hotel was sold and its continued operation could not be assured.

St. Louis, with ample accommodations and its cavernous Kiel Auditorium open on the April dates, was brought quickly to the rescue. With most of the conference's \$500,000 cost to be spent locally, it was like manna for Missourians.

Not Necessary, Bishops Said

The denomination's Council of Bishops tried in November, 1968, to save everyone all the bother. Only six months after vows and handclasps in April, 1968, had formally sealed two Wesleyan strains into one, the Council of Bishops went on record calling the 1970 special session unnecessary. The episcopal group said editorial work on the *Book of Discipline* adopted by the 1968 General Conference was proceeding faster than expected and that three study commissions established for the 1968-72 quadrennium obviously could present no more than progress reports by 1970. Why not, asked

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the bishops in effect, wait until 1972?

Enter here another high denominational body, the Judicial Council. United Methodism's "supreme court" ruled that because delegates to the 1968 General Conference ordered the 1970 session, no one else could change the plans. Not even a mail vote rescinding the 1968 order would suffice, the Judicial Council declared. The 1968 delegates would have to meet again to decide not to meet in 1970.

Even with a limited amount of mandatory business but with a late-developing load of requested legislation to process, the 1970 General Conference may find its agenda or even its proceedings wrested from its control. The United Methodist Church, by its nature as only a two-year-old denomination, may find itself peculiarly vulnerable to disruption from within or without on several issues.

Youth, Black Demands

Two cases illustrate the possibilities:

Youth are demanding greater voice and more responsibility in church affairs. The United Methodist Council on Youth Ministries (UMCYM) will go to St. Louis seeking legislation which would (1) spell out specific functions for UMCYM, (2) relate the youth group to the Program Council rather than to the Board of Education, (3) give UMCYM control over the Youth Service Fund, raised by youth across the church, and (4) add youth and young adults to the three commissions studying doctrine, structure, and social principles for United Methodism.

UMCYM will not go to St. Louis alone. The Board of Christian Social Concerns has supported UMCYM proposals, and the Board of Education's legislative committee has offered general support for more youth representation on general boards and agencies.

How General Conference receives and reacts to these requests from youth "in the house" will be monitored carefully by the youth themselves and by their adult counselors.

Another case: Blacks are demanding not just more voice and not just control over a small existing fund but parity, equality, and visibility in church-power positions and in access to church funds. The denomination's

Commission on Religion and Race, at its early February meeting, adopted a galaxy of requested actions for General Conference. Most pertinent to intradenominational race relations were calls for a mandatory committee on religion and race in each annual conference, guarantee of adequate representation for members of former Central Jurisdiction conferences on boards of white-black merged conferences for at least 12 years, and a commitment by bishops to name black district superintendents and to assure an open itinerancy for all pastors in merged conferences.

Blacks, like the youth, are not alone. Black Methodists for Church Renewal, an unofficial body though funded in part from the denomination's Fund for Reconciliation (FFR), made plans at its mid-February annual meeting to ask General Conference for special black development monies from the FFR.

United Methodists for Church Renewal, likewise an unofficial group, revealed last fall it would sponsor five jurisdictional consultations in January on issues expected to come to the 1970 General Conference. Racial justice fronted the list, and UMCRC's steering committee resolved to urge all United Methodist local churches, boards, and agencies to begin their response to white racism by giving one tenth of their property values, investments, and funds for economic development of the poor.

Some found it ironic that the 1970 General Conference, intended by its movers primarily to check on the mechanics of Methodist-EUB union, seemed destined to spend much of its energies on black-white relations which came to the united church almost exclusively from the former Methodist Church, and thus were really preunion issues which remain as postunion problems.

Other expected controversial items for St. Louis bear neither age nor color tags. The Board of Christian Social Concerns wants General Conference to:

- Expand an existing statement on responsible parenthood, stressing "the inherent value of individual persons" and calling for "education for family life and sexual fulfillment to all" and changing abortion from criminal to medical regulation.

- Call for an early end to military conscription in the United States,

"preferably through repeal of the Selective Service law."

- Reconsider its 1968 rejection of support for selective conscientious objection.

Close kin to that expected legislative call from one board is a move, likely in petitions from several annual conferences, to soften the controversial 1968 definition of nonviolent civil disobedience as a "right . . . in extreme cases." At least one petition would still allow for peaceful dissent but would deny that anyone has a legal right to disobey civil laws.

Ecumenism on Agenda

Ecumenism may capture a major bloc of time in St. Louis. United Methodism's 10-member delegation to the Consultation on Church Union (COCU) is expected to present the first draft of COCU's plan of union and ask General Conference to refer it for church-wide study and comment. No binding commitment is likely to be asked now. That could come later, perhaps by 1976.

Certain to face General Conference is a petition from the Program Council for the St. Louis meeting to declare a moratorium on national conferences, convocations, and major consultations sponsored directly or indirectly by the denomination from May 1, 1970, to December 31, 1972. The Program Council also will ask for legislation requiring all boards, agencies, and related groups to clear national meetings through the Program Council.

Progress reports are promised at St. Louis by the study commissions established in 1968 to (1) study and recommend changes in the denomination's general agency structure, (2) propose a statement of social principles for United Methodism, and (3) suggest a base of doctrine and doctrinal standards for the new denomination. Each commission has stated it will not propose legislation for adoption in St. Louis, but at least one has asked for time there to query delegates as part of its information gathering for a final report at the 1972 General Conference.

The Council of Bishops will certify to the St. Louis gathering that four United Methodist constitutional amendments proposed in 1968 have each gathered more than the necessary two-thirds affirmative votes by annual conferences. If St. Louis

delegates approve by a similar majority, the changes will (1) allow for mutual interchange of four delegates in highest legislative bodies of United States and British Methodism, (2) make the president of an annual-conference youth organization a member of that conference, (3) allow former EUBs of western Canada to sever direct ties to United Methodists in the western United States, and (4) allow the Council of Bishops to assign one of its members as full-time secretary to the council.

The Commission on the Structure of Methodism Overseas (COSMOS) will present a preliminary report on its attempts to change the denomination's international structure and relationships. Much of this report is expected to develop at a World Methodist Structure Congress in Atlantic City, N.J., only days (April 9-13) ahead of General Conference.

'Could Not Escape'

St. Louis also could see a report from a committee ordered by the 1968 General Conference to study The Methodist Publishing House, a midterm report on the denomination's Quadrennial Emphasis Program, and a report from a commission studying ministerial recruitment, education, and the denomination's 14 theological schools.

An issue which many observers felt sure would be discussed at St. Louis is the question of local determination of recipients of general benevolence funds. *The Book of Discipline* does not allow selective giving to the World Service Fund, but a study was undertaken only weeks before General Conference to determine whether such permissive legislation is needed.

One forecaster, writing his expectations for General Conference in the April 2 edition of the *CHRISTIAN ADVOCATE*, said, "St. Louis, 1970, will be remembered as the General Conference nobody wanted which became the event the church could not escape." If he is right—that the church has become, in effect, the captive of General Conference—then St. Louis will be a very special session, indeed.

—John A. Lovelace

NEWS

SUBURBIA RULED OUT AS CHURCH 'AUTOMATIC'

Suburbs are no longer automatically a favorable environment for Protestant churches, says one United Methodist researcher with some opinions and data to back him up.

Dr. James H. Davis of the Board of Missions research and survey staff noted, "Very soon the younger newcomers to suburbia will be the

antiorganization men (and women) now ripping up our college campuses. Graduation and a mortgage may chasten them slightly, but 'friendly visitation,' 'family nights' at church, and a big building program will not have the same appeal."

Dr. Davis based his predictions on a study of the 10 United Methodist annual conferences which encompass the nation's 15 fastest growing metropolitan areas. He said those conferences averaged just over one new church a week in 1960 with a year's total of 61. By 1968 only 14 new churches were organized in the 10 conferences, including none in two years in two of the conferences.

Dr. Davis blamed inflation, a downgrading of church building generally, and changing cultural patterns and relationships for the decline.

He noted that immediately after World War II the suburban church was more than a religious institution and was, in addition, a "stable organization amid the disorganization of rapidly growing communities . . . a place to meet new friends and greet old ones."

"The church reinforced the values of 'familism' and 'togetherness,'" he added. "[But] many of these social roles are no longer highly prized by suburbanites, and other organizations fulfill some of them."

The researcher said suburban churches are bearing the brunt of criticism directed toward the church as an institution. "Somehow," he said, "the suburban church has come to symbolize the affluent church which has lost its soul."

But Dr. Davis noted that cutting back on church building programs does not necessarily mean that funds are released for work among the poor. At the beginning of the 1960s about 35 percent of the budgets of congregations studied by Dr. Davis went into church building. By 1968 it had decreased to 28 percent. But money to benevolences remained at about



Pews are for snoozes, as any two-year-old like Timothy Madigan knows. He missed part of the wedding ceremony recently at St. Theresa's Catholic Church in Harvard, Mass.

14 percent of total income, and money "saved" went into local current expenses and pastors' salaries.

The Board of Missions official said some suburbs are old enough to show signs of deterioration and social problems typical of central cities. He added that others, not so old, were so shoddily constructed that already they are virtual slums.

UNITED METHODISTS IN THE NEWS

Wesley M. Westerberg, president of United Methodist-related Kendall College, Evanston, Ill., was named president of the newly formed National Council of Independent Junior Colleges.

Mrs. F. Roderick Dail, literature editor of the United Methodist Board of Missions, has been named executive director of the International Foundation for Ewha Woman's University, Inc., in New York City. The United Methodist and United Church of Canada-related university is in Seoul, Korea. Ewha has 8,000 students.

Arthur H. Lee, Anniston, Ala., **L. E. Fite**, San Antonio, Texas, **Mr. and Mrs. Nicholas H. Noyes**, Indianapolis, Ind., and **W. Roland Walker**, Kenbridge, Va., have been chosen for membership in the United Methodist Hall of Fame in Philanthropy.

Dr. Arland F. Christ-Janer, president of United Methodist-related Boston University, will resign at the end of the academic year to become president of the College Entrance Examination Board.

The Rev. **A. McKay Brabham**, editor of the *South Carolina Methodist Advocate*, Columbia, S.C., was named "Journalist of the Year" by the University of South Carolina chapter of Sigma Delta Chi, national journalistic professional fraternity.

DEATHS: Dr. **Daniel Burke**, president-emeritus of the American Bible Society . . . **John A. Bozeman, Jr.**, minister of Bordeaux (Tenn.) United Methodist Church and chaplain to the "country music" industry . . . Dr. **Helen Kim**, president-emeritus and chairman of the board of trustees of Ewha Woman's University in Seoul, Korea.

BLACK EMPOWERMENT FUNDS NEAR \$2 MILLION

A recent allocation of \$550,000 for black economic empowerment by the executive committee of the United Methodist Board of Missions brought the board's total for black and other minority development to \$1.85 million since its annual meeting last October.

The latest allocation will be shared by three groups, each receiving \$183,333. Recipients are the All-Africa Conference of Churches, the Interreligious Foundation for Community Organization (IFCO), and qualified black United Methodist local churches.

IFCO also received \$300,000 from the board last October. IFCO, which specializes in co-ordinating community organization programs, has stated that no funds given it by the board will go to the Black Economic Development Conference associated with James Forman, originator of the Black Manifesto.

The one third of the money designated for local black United Methodist churches will also be channeled through IFCO.

IFCO's executive director, the Rev. Lucius Walker, Jr., made it clear that only black-Methodist programs that meet IFCO criteria and guidelines would be funded by his organization. Mr. Walker also said that such understanding would require a closer working relationship with Black Methodists for Church Renewal (BMCR).

At BMCR's annual meeting recently in Kansas City, Kans., still more funds were sought for black empowerment. The more than 300 delegates demanded that 25 percent of the denomination's World Service fund be given to the black community for economic improvement and education. BMCR planned to take its action to the upcoming General Conference.

BMCR said failure by the General Conference to make the appropriation will result in a request that local churches withhold funds from national levels.

General Conference also will be petitioned by BMCR to designate the bulk of the \$20-million Fund for Reconciliation, now being collected, to black-community projects and to redirect \$2 million now slated for postwar restoration in Viet Nam to U.S. minorities.

Among other actions the group voted \$5,000 of its own funds to the National Committee of Black Churchmen; gave \$1,000 to the Christian Methodist Episcopal



High-school students remove a cigarette-vending machine from a Randolph, Mass., store during the town's recent 24-hour moratorium on smoking. Smokers were asked to give what they would have spent on tobacco to a youth scholarship fund.

Church (a predominantly black denomination) to stimulate a renewal caucus; and voted \$1,000 to United Methodists for Church Renewal (predominantly white) for a workshop on strategies to use at the General Conference.

To broaden representation on its board of directors and to give youth a more vital role in BMCR, the group added one seminarian from each of United Methodism's five jurisdictions.

MISSIONS VOLUNTEERS COMING FROM OVERSEAS

A part of the usual flow of missionaries from this country to other areas is about to be reversed.

United Methodist Voluntary Service (UMVS) expects to bring six to eight persons from overseas churches to this country this summer to begin one or two-year terms.

Recruits from overseas will work on the same subsistence basis as the 250 UMVS volunteers recruited so far in the 1968-72 experimental program. Recruited by overseas churches, the new volunteers will work with existing volunteer teams and are expected to return to their sending churches.

While this missionaries-in-reverse program is getting under way, another United Methodist agency has begun a study of the future of overseas missions involvement.

The Board of Missions' World Division responded to a call for such a study from a conference of some 100 furloughed missionaries. A task force to conduct the study and report to the division in 1971 will include four board members, five missionaries, seven church leaders from overseas, and staff.

The missionaries' conference, while calling for the study, affirmed "the validity" of the international missionary movement. The World Division has about 1,325 missionaries in some 35 countries.

Still another missions agency, the board's office of missionary personnel, is seeking 80 to 100 college students for a variety of jobs in this country this summer.

The annual program will place students for July and August in such projects as children's homes, camps, and community centers. Students will be paid \$20 per week, and host programs will provide transportation, room, and board.

COUNSELING OFFERED DESERTERS, FAMILIES

A specialized ministry aimed at assisting military service deserters and draft resisters and their families is being set up with headquarters in New York City.

The emergency commission to aid U.S. draft-age emigrants in Canada is headed by the Rev. Richard Kilmer, a Presbyterian and staff member with Clergy and Laymen Concerned About Vietnam.

Mr. Kilmer said an estimated 60,000 American draft-age men are in Canada, most without family ties and many having been disowned by their families.

Hopefully, he said, the new ministry will lessen such tensions and aid in bringing better family co-operation and understanding, particularly in instances where expatriates wish to return home.

Mr. Kilmer said plans call for a policy committee made up of representatives from five participating denominations. These men will recommend pastors and counselors across the nation who will be available to offer assistance to men and their families on request.

Names of men seeking counsel and guidance will be supplied to the New York office by an aid center in Canada.

Both the National Council of Churches of Christ in the USA and the Canadian Council of Churches have called for a counseling program for expatriates and families.

'Batter Up' Time for COCU

In baseball parlance, a plan to unite nine American Protestant denominations into one church has left the pitcher's hand. Now it's up to the members to bat it around.

United Methodists are expected to get first bat. Their General Conference will be first among the nine denominations' governing bodies to receive the plan from the Consultation on Church Union (COCU). Delegates in St. Louis, Mo., April 20-24 will be asked to refer the plan for denomination-wide study and response.

These are the human dynamics of the Plan of Union thus far:

- An 18-member Plan of Union Commission (including three United Methodists) spent 18 months and averaged one week-long meeting per month since last June to draft the plan.

- The 90-member delegate body (10 from each participating denomination) spent five mid-March days, also in St. Louis, perfecting the smaller group's work. The outgoing chairman, United Methodist Bishop James K. Mathews, declared, "The plan took a hard hammering this week, but now it is stronger; it reads better."

Among the delegations were some of the most esteemed theologians, church historians, ecclesiastical administrators, local pastors, and laymen (lawyers conspicuously) in American Christianity. They have established themselves as bargainers and drafters. The question now is whether they can lead as interpreters.

And what a task! The specifics of the 150-page plan are vital—but not apart from the need to transmit and interpret some of the human closeness, information, and appreciation which these leaders have shared with each other.

An interpretation council is proposed as a new COCU instrument; one official said its work would be as important as that of the small group which drafted the Plan of Union. An enlarged budget, assuming the nine denominations accept increased askings, will allow for a communications officer to be hired.

The plan also goes with the recommendation that it be studied together locally by representatives of as many of the nine denominations as possible. The plan itself is to be available in a paperback book by late April. Guidelines for local study may be issued by fall. An order of worship is available

now to encourage joint celebration.

There is something new for everyone in the plan. The proposed name, the Church of Christ Uniting, lacked unanimous favor but survived St. Louis.

One feature of the plan establishes the parish as the basic local unit. Congregations would continue as focal points of worship, education, and nurture, and would be met as equals by task groups on various projects, but membership would be in the parish, not in the congregation. Bishop Mathews said the parish idea "has the prospect of capturing the imagination of youth, tired laymen, and renewal-minded activists."

The plan requires equitable participation and representation regardless of age, sex, or race at all levels of the church. Related to that is provision for compensatory treatment "of those who have been excluded in the past." (Similar provisions which gave former Evangelical United Brethren certain guarantees in their merger with former Methodists were mentioned as examples of the kind of actions the plan allows.)

Basic connectional links in the Church of Christ Uniting would be the parish headed by an ordained presbyter, districts and regions headed by bishops, and a national assembly. Some fault this as too hierarchical. Others note its nationalism.

"Clusters" of denominational meetings will allow for quicker official action on this plan than most persons realize. United Methodism's General Conference in April will lead off a cluster of early-1970s meetings in which the denominations will receive the plan. Another cluster of meetings in the mid-1970s, presumably including the United Methodist General Conference of 1976, could take final actions of adoption or rejection.

Prounion sentiment kept first the idea and now the plan alive. In the studies, experiments, and responses across the denominations—all official responses must be in by January 15, 1972—antiunion believers will have at least equal opportunities. Outright opposition is assured. Wolves in sheeps' clothing may also emerge from COCU ranks or from the bleachers.

It's a whole new ball game, in any event. Leaders of the COCU "nine" have shown they can work as one. But can they draw a crowd?

—John A. Lovelace

CENTURY CLUB

Two women and one man join our TOGETHER Century Club this month. The centenarians are:

Mrs. Anna Gulick, 100, Olathe, Kans.

E. L. Peak, 100, Calhoun, Ky.

Mamie Stoneburner, 100, Monroe, Ind.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where a member, and its location.

ONE MOVIE GIVEN JOINT CHURCH AWARD

A French film, *Z*, received the sole joint movie award this year from National Council of Churches and Catholic film agencies.

The film re-creation of a 1963 political assassination in Greece was cited for "outstanding artistry" by the NCC's Broadcasting and Film Commission and the National Catholic Office of Motion Pictures (NCOMP).

Each agency selects honorees. When selections coincide, awards are made jointly. This is the fourth year of joint awards. Previous winners were *A Man for All Seasons* in 1966, *The Battle of Algiers* in 1968, *Rachel, Rachel* and *The Heart Is a Lonely Hunter* in 1969.

The NCC commission separately cited *The Reivers*, an adaptation of a William Faulkner novel, for its "affirmation . . . to the Christian ethic at its most enlightened." A separate NCOMP award went to *Oh What a Lovely War*, a British anti-war production.

DATA CORRECTED; ATTENDANCE CLIMBS

A news story in *TOGETHER's* March issue [*Membership Sags; Data, Union Blamed*, page 21] incorrectly stated that attendance at weekly United Methodist worship services dropped about 500,000 last year from the previous year.

According to United Methodist Information, the denomination's news service, average attendance at principal weekly worship services last year increased in 1969 to 3,991,877 from the previous year's reported 3,503,146.

ECUMENISTS SEARCH FOR COST SAVERS

Merger of two publications . . . cutback in funds for the world's broadest ecumenical body . . . a continuing search for ways to restructure. . . .

These are among recent moves indicating pressures on and responses by the ecumenical movement.

Merged as of earlier this year are *World Outlook*, monthly publication of the United Methodist Board of Missions, and new, a multimedia communications service begun in 1965 by the United Presbyterian Church in the USA.

The merged publication, new/*World Outlook*, will appear monthly basically as a magazine but from time to time will issue posters, fold-outs, records, and other multimedia items to carry on the work of the former United Presbyterian service.

In Geneva, Switzerland, the World Council of Churches (WCC) Executive Committee acknowledged that the need to reduce general budget expenditures has become inescapable.

WCC officials said support from United States member churches for 1970 is expected to fall some \$45,000 short of an expected \$700,000. A deficit of \$100,000 was foreseen by the end of 1970.

It also was revealed that two denominations in this country—United Methodists with \$184,848 and United Presbyterians with \$157,291—gave more than half of the \$652,747 U.S. church support to the WCC in 1969. Giving by U.S. churches last year was about \$30,000 less than expected.

Cost is one factor expected to be weighed by a 15-member committee studying various restructure plans suggested for the National Council of Churches (NCC). The committee is to report to the NCC General Board in June.

Among restructure plans to be evaluated by the committee is a proposal for a general ecumenical council by the NCC general secretary, Dr. R. H. Edwin Espy.

Dr. Espy said the conciliar movement "performs unique functions for the total ecumenical cause at all geographical levels." He added, "It should help to hold the rest of the ecumenical movement together."

The general secretary also suggested that the NCC should work more closely with national denominational bodies to generate more support for the conciliar movement locally and regionally.



What is an Australian Methodist minister, father of three, and former missionary to the Fiji Islands, doing as a student at United Methodist-related LaGrange (Ga.) College? The Rev. Peter Hookings is working on an undergraduate degree—he is classified as a sophomore although he has five years of higher education in Australia—and hopes to go to Emory University's Candler School of Theology in Atlanta. In 1967 Mr. Hookings served as guide for a Fijian tour by Atlanta's Bishop John Owen Smith. The bishop suggested the missionary come to this country to continue his education and appointed the busy Mr. Hookings to a student pastorate 30 miles from LaGrange.

Abortion: Moral Debate Takes a Legal Turn

The abortion issue, long a topic of heated debate among churchmen, received additional liberal support recently in several legislatures.

In Hawaii a pregnant woman meeting certain conditions now may have an abortion merely because she does not want to have a baby, under provisions of a bill recently approved by the state legislature.

If the woman has resided in the state for 90 days and the fetus is nonviable (incapable of living on its own, which lawyers assume to mean the first four or five months of pregnancy), she may request an abortion performed in a government-licensed hospital by a licensed doctor.

This gives Hawaii the most liberal abortion law in the United States. Although legislation has been introduced in more than half the states, only 10 besides Hawaii have liberalized their abortion laws. The 10—Colorado, North Carolina, Arkansas, Georgia, California, Kansas, Maryland, New Mexico, Delaware, and Oregon—all have acted in the past three years.

In most of the other 39 states abortion is still a criminal act except when it is necessary to "preserve the life" of the mother.

Typical provisions under more liberal laws allow abortion if the mother's mental or physical health is threatened, if there is evidence that the baby will be mentally or physically handicapped, or if the pregnancy has resulted from rape or incest.

19th-Century Laws

Most state abortion laws, like Hawaii's discarded 101-year-old law, date from mid-19th-century Christian concepts of sin and immorality. It was also in that time that Pope Pius IX firmly established the position of the Roman Catholic Church that life and "ensoulment" begin at conception.

The question of when life begins has been one of the most controversial points in abortion discussions. Many non-Catholics agree with the Catholic belief and call any abortion murder. Debating that position are those who claim that a fetus does not become a human being until "quickening" or viability. Abortion in early pregnancy is not murder, they argue.

Another argument of those favoring existing laws is that increased

promiscuity will result from liberalization. Some say it might also lead to a Hitlerian determination of who shall be born and who shall live. If a woman has a right to decide what happens to her body, others ask, can suicide and euthanasia also be justified?

Right to Be Wanted

Many persons supporting reform measures say that every child has a right to be wanted. Not all unwanted children are born to unwed mothers, they claim, but also to married women who simply cannot take the physical, mental, and financial strain of additional children. According to various sources, from 50 to 90 percent of the women seeking abortions are married.

Lawyers, citing the vagueness of terminology in existing laws, ask: What does "life" of the mother mean? Does it include health?

The Group for the Advancement of Psychiatry points to ambiguity related to such a birth-control device as the intrauterine loop which "probably interrupts the pregnancy after conception" thus making it "all the more difficult to delineate contraception from abortion."

A growing number of reformers, such as Dr. Lawrence Lader, executive committee chairman of the National Association for the Repeal of Abortion Laws, want to throw out all laws. They claim the existing laws are unconstitutional and deny a woman the right to decide what happens to her own body.

"Even where new state laws allow abortion not only to save a woman's life but also her health," says Dr. Lader, "interpretation by hospital boards has been severely restrictive."

He cites hospital figures from Colorado, which in 1967 became the first state to liberalize its law. Between January 1 and October 31, 1968, hospital boards in that state approved only 398 abortions, and 19 out of every 20 requests were turned down. "For women who cannot get hospital surgery," he continues, "it is difficult to find a service that can guide them to abortion in a doctor's office."

To help these women, clergymen in many U.S. cities have started free consultation services advising women of various options open to them.

Since most state laws make abortion a criminal act on the part of the woman, doctors, and persons

helping to procure illegal abortions, women who can afford to evade those laws go to Japan, London, Puerto Rico, or Mexico where legal abortions can be obtained almost on demand.

An estimated 1 million women in the United States, including those who obtain abortions overseas, seek abortions each year. Only 10,000 are legally performed in hospitals in this country, most of them for women who can afford surgical, psychiatric, and hospital fees.

Unfortunately, many women cannot afford such costs which range as high as \$2,000. One eastern doctor connected with a large hospital and maintaining a separate office and nurse for abortions charges \$400. Others charge more. Some women find unlicensed doctors or untrained abortionists who charge as little as \$50. Others attempt self-abortion. An estimated 8,000 women die each year from illegal abortions.

Proper Medical Treatment

Many doctors say that the present laws interfere with medical practice and deny women—especially among the poor—the right to receive proper medical treatment.

In a statement to the 1970 General Conference, the United Methodist Board of Christian Social Concerns calls for changing abortion from criminal to medical regulation to provide better opportunity "for responsible decision in the context of ethical values."

The abortion debate advanced to a new level in February when the U.S. Supreme Court upheld a California Supreme Court decision ruling that state's old abortion law unconstitutional.

The law had allowed a medical abortion only when necessary to preserve the mother's life. The California court ruled that the phrase "necessary to preserve" was too vague for a physician to know when he was acting legally. It also said the law was an encroachment on women's right to choose whether or not to bear children.

This ruling could affect the laws of the other 39 states where reformers are waiting to test these laws. What was once considered strictly a moral debate has taken a legal turn, and the doctors, lawyers, clergymen, and women have just begun their court battles.

—Lynda Peak

All One Body We?

"Lord of the church, we are united in thee, in thy church, and now in The United Methodist Church. Amen."

THESE brave words announced the formation of The United Methodist Church in Dallas, Texas, April 23, 1968. Many annual conferences and local congregations echoed these phrases in their own services.

Perhaps these words were more hopeful than descriptive. How real is the unity of the church—United Methodist or otherwise—in times such as these when the whole fabric of American society seems to be tearing apart? The shared ideals of previous generations have evaporated in the throes of a new and troubled era. The poet Yeats might well have spoken of our times when he wrote: "Things fall apart; the centre cannot hold; / Mere anarchy is loosed upon the world . . ."

Every institution of society is having its troubles. Universities, churches, industry, and government alike are subjected to unrelenting attacks. The family is in trouble as a meaningful social entity. Behind the tiresome clichés about the generation gap lies the unhappy fact of unprecedented family divisions. Our ethnic and cultural diversity, once regarded as one of America's greatest assets, now tends to divide citizens from one another with its degeneration into claims of racial superiority.

A growing distrust of the fruits of science and technology marks our times. "Our society is trained to accept all new technology as progress, or to look on it as an aspect of fate," states George Wald, Nobel award-winning biologist of Harvard. But, he argues, this assumption must be challenged. Man must accept the hard fact that if he is to live in harmony with his environment, he may have to scrap much of his existing technology—otherwise his dirty air and polluted water will destroy him.

Another phenomenon of our changing times, especially among the young, is the "decline of materialistic motives, paradoxically accompanied by a growth in hedonism," as *Time* puts it. Current trends corroborate the prognosis of Harvard sociologist, Pitirim Sorokin, that America will become a "late sensate society" in which pleasure is glorified over work, as over against an "ideational culture."

Futurists anticipate the experimentation will be the life-style in the years ahead. Behavioral scientist B. F. Skinner says, "The idea of redesigning a way of life is going to be the dominant theme of the '70s." This may mean that new and markedly different institutions and communities will spring up. A religious revival is being predicted in some quarters—but not a renewal of present churches as much as development of small house-centered worship groups which express their own rituals and theologies.

In all the ferment of contemporary times, and the

turbulent forecasts for the future, how united can the church remain?

Describing the fragmented situation of today's world, *News Front* says, "The church seems to be as large a contributor (or victim) as anything else; simply put, the church is not acting as the societal muckilage it once was. For one thing, it does not seem to be able to handle the perturbing questions from community and individual about its own product . . ."

It might be argued that the Christian church in other times has been too authoritarian, too dogmatic about its faith, too much a mold of society. However, today the converse situation largely exists. The church seems confused about its mission, often casting about both within and without its own tradition to determine its goals.

Doubtless some of the confusion arises from the complex contemporary social order—that strange new world of 1970 in which most of us are unfamiliar immigrants. But the confusion also is generated in the varying concepts people hold of what the church should be about.

Martin Marty refers to "the 'two party' system within the American churches." One party may view religious institutions as inhibitors of change while the other party considers them to be inaugurators of change. Or, one group views salvation only within a social context while another group is committed to salvation in personal terms.

Unity in the church is not to be found by attempting to impose some external and artificial uniformity upon it. Rather, it must be built upon radical internal Christian commitment, frank facing of differences and the mutual acceptance within the context of the faith.

No less an ardent proponent for Christian involvement in the secular movements of our times than Robert McAfee Brown warns that there is "always the danger of reducing the faith to a humanistic ethic." He asserts that "we must explore again the whole dimension of the gospel that centers on mystery, grace, transcendence and 'a rumor of angels,'" knowing that we need "continual warning that the minute we Christians begin to sound just like everybody else, we've lost the ball game."

Basic unity for all Christians is to be found in a common recognition of God. John C. Bennett, another contemporary prophet of social involvement, calls transcendence "a missing dimension in the activist secular theologies which are in current fashion." Transcendence mediates "the grace of forgiveness and new life" that the whole person needs; and provides "the sources of reconciliation that society requires for its healing."

If the church is to realize its unity, actually to be "one body," the place to begin under the Lordship of Christ is in our obedience, love, and service to the transcendent God who is yet present and active in his world.

—Your Editors

Mission Possible

Text by Patricia Sanberg
Pictures by George P. Miller

"YOUR MISSION, should you decide to accept it, will necessitate a trip around the world. As you visit each country, sensitize yourself to its culture, its problems, and its needs. Dare to look closely at the conditions and needs of your fellowman the world over; then dare to respond to the challenges which these needs represent!"

That was the challenge thrown out to worshipers at the First United Methodist Church of Columbus, Ind., one day last fall. The words had a familiar ring to fans of the popular television adventure series *Mission: Impossible*. They set the stage for the day's program. *Mission Possible* was underway.

The daylong festival in this community of 42,000, sometimes called the "Athens of the Prairie" for its outstanding architectural designs, represented 10 months of hard work by more than 400 members of the First Church congregation. Portraying local, national, and worldwide missions of the church, *Mission Possible* was conceived to motivate people to become personally involved in areas of need the world over.

Flags of 44 nations flanked the sanctuary as 800 persons attended the morning service which opened the day's activities. Firsthand reports of United Methodism at

Unabashedly borrowing a television title, an Indiana church put the accent on the positive and came up with a missions festival which had lasting effects. Here, members and guests move from the opening worship to an intermediate part of the program: chicken dinner.



Top row: Tables stretched the full length of the 190-foot tent as hungry people lined up on barbecued chicken. Later, following footprints on the floor, guests took a "world tour." At one point they were reminded by a church-framed mirror that "You are the church." Center: Young and not-so-young took part. Christopher Bishop portrayed the spirit of Red Bird Mission and Alma Golden, retired teacher, guided the Hawaii exhibit. Bottom: Flashlights pinpointed The United Methodist Church at work in fields the world over.



work were heard from Miss Frances Taylor, missionary to Hawaii; the Rev. David A. Garrigus, former missionary to Pakistan; the Rev. Paul N. West, missionary to Malaysia; and Dr. Francis L. Brockman, secretary for cultivation, United Methodist Committee for Overseas Relief.

After the service the congregation followed the ministers and guests to the church parking lot where a 190-foot, green and white circus tent had been erected two weeks earlier, alerting the community to the imminence of *Mission Possible*. Seated 235 at a time in the pennant-bedecked tent, some 400 adults and 100 children enjoyed a barbecued chicken dinner as a prelude to the round of afternoon and evening activities.

The *Mission Possible* exhibits opened at 1 p.m. when visitors began their around-the-world tour in the first-level fellowship hall of the church's three-story education wing. There they received programs and viewed two large, lighted maps—the United States and the world—with small, flashing lights pinpointing United Methodism at work in more than 50 countries. From there footprints traced on floor tiles pointed the way as visitors followed a prescribed route to rooms decorated to represent countries in which United Methodist missionaries serve.

The exhibit for each country was thoroughly researched to be as authentic as possible from costumes to samples of foreign cookery. Many of the items displayed were collected directly from other countries or from missionaries.

Lectures by each of the visiting missionaries were given at four different times during the day, while films and musical presentations were presented continuously. At 6 p.m. a one-act play, *Construction*, was performed in the auditorium, dramatizing a family's search to see the needs of others outside their immediate circle.

Enthusiasm generated by the *Mission Possible* exhibits and events ran high. Something for everyone was the order of the day. "Our intent," said senior minister Dr. James W. Keith, "was to provide a setting which would motivate people to become involved."

Early on the tour route, visitors proceeded through several exhibits depicting local missions and southern Indiana's own areas of needs: a migrant ministry, a day-care center program, and a slide presentation on Love Chapel Mission which is sponsored by First Church and seven others in Columbus.

Next came the American Indian exhibit. After sampling a morsel of Indian bread served on a toothpick by youth in Indian headdresses, visitors could examine genuine Indian craftwork. Then on to Hawaii. There, muumuu-clad ladies greeted guests with the traditional "aloha" and a taste of fresh pineapple.

At the Alaskan exhibit the "world travelers" had a choice of elderberry jam or lingberry jam, mossberry jelly or cranberry-apple butter. "The unusual thing about Alaska," remarked the pleasant hostess who spoke from personal experience, "was the number of wild berries and wild flowers. I could hardly stop anywhere without

seeing a bush with a berry on it!" The more adventurous tried a sourdough sauce, described as a type of relish, and a sign reminded visitors, "The sun never sets during June in Alaska and never rises in December." In the India room were authentic scarlet and gold articles contributed by a missionary.

At the Red Bird Mission exhibit, visitors viewed a film about this Kentucky mountain mission and then had a taste of Kentucky spoon bread with honey. In the library a display of free literature afforded visitors the opportunity to subscribe to publications emphasizing the needs of people the world over. In the hospitality room glasses of cider were available to quench any thirsts aroused by the delicacies nibbled earlier on the tour.

The footsteps led next to the South American exhibit featuring the film *Flag Talks*, Latin games, and talks on Bolivia and Chile. Decorations included a large embroidered Spanish hat in gold plus maracas and other south-of-the-border musical instruments. At the Philippine booth visitors tasted tropical fruits—pineapple, banana, melon—while the India-Pakistan exhibit offered *chapati*, an unleavened bread which is a staple of Indian and Pakistani families. It is dipped into a *raita* sauce, to be used with curry and pulao, a rice and meat main dish.

The host at the Malaysian booth was in Indian dress, symbolizing that Indians now comprise 10 percent of Malaysia's population. An authentic Indian food called *halvah* was being served. "This is an interesting concoction," explained the lady who was serving. "It's a boiled syrup base with sugar and water. You put coconut in that, take stale bread soaked in water and squeeze it out, put that into your syrup for thickening, add raisins, nuts and butter, and then it sets up."

Across the hall was the Chinese exhibit, entered through beaded screens, where each visitor received a fortune cookie. Farther down the hall was the exhibit many considered most exciting, planned by the teen-agers of the church. A sign at the entrance warned, "Enter at your own risk," and inside, the room was completely covered with aluminum foil, psychedelic posters, and revolving lights. Incense burned, music vibrated, and youth of all sizes and shapes were doing their thing—generally being and enjoying themselves. An upcoming United Methodist Youth Fellowship project was prominently billed as a spaghetti dinner in fellowship hall.

"The effort put forth on *Mission Possible* enhanced every area of activity in our church. Our high-school youth group especially took on new life," said Pastor Keith.

"We would dare to believe," he continued, "that *Mission Possible*, a dream that became reality, has become a launching pad to goals that are achievable in this church and community. Many people will never be the same," he reflected, "because they became involved. They saw some of the world needs of persons and something happened within them."

The "dream that became reality" is a favorite subject



Construction, a one-act play emphasizing needs of people, was presented at 6 p.m. The cast included Joanne Sprouse as Dolly, a questionable character, and Gwen Parker and Bill Mutz as teen-agers.

of Dr. Benjamin Ranck, a medical doctor who was *Mission Possible's* general chairman. "The idea for this festival started in our missions work area and then blossomed out into the whole church," he explained. "In January, 1969, we outlined our plan at a meeting with the Rev. Stanley Mahan who is chairman of the missions program in the South Indiana Conference." It was at this meeting that the *Mission Possible* title was suggested and unanimously accepted. "While we admittedly stole the idea from the TV program," grinned Dr. Ranck, "our positive adaptation was a great source of motivation."

During the 10 months of preparation for *Mission Possible*, between 300 and 400 people became involved. Costumes, recipes, artifacts, and information were secured from all over the world. "Participants ranged from missionaries coming from great distances to local Boy Scouts who patrolled outside the building," added Dr. Ranck. "A few days prior to the culmination of our efforts," he recalls, "Reverend Mahan said he almost wished October 19 would never come for our church. What he meant, I think, was that the spirit of community

which developed here in our anticipating and planning might have meant more to our people than the end product itself. I think this church and even our community will never be the same again because of this. *Mission Possible* set us in motion."

As a mother church of three others, the First United Methodist Church has constantly attempted to keep up with and meet community needs. In an attempt to determine some specific, future areas of involvement locally, ballots were available to *Mission Possible* visitors, asking them to answer these questions: Should the church function as the social center for the youth and the elderly of the community? Should the church become involved in locating housing for the poor and the elderly? Should the church assume responsibility for the family? Is the church obligated to offer its facilities to the community free of charge?

One long-discussed plan to solve community problems, emphasized during *Mission Possible* programs, was recently put into action. "We have hired a person who as part of our staff will function as a local missionary," said Dr. Keith. Terming this a "pilot project" in the social-concerns work area, he described this person as a co-ordinator, a teacher to help the congregation communicate with the community. "Our new staffer," he went on, "is a postgraduate student at Christian Theological Seminary in Indianapolis who will commute to our town. One of the first projects we've discussed is possibly pairing families from our church with low-income families in the community. This way our people will see some of the need at close range, by visiting in each other's homes, eating together, and finding the means to be of mutual benefit."

"*Mission Possible* was only a beginning for us," the pastor pointed out. "Now we shall begin to see what the real purpose of the church is. This festival served to broaden our horizons and it will help our 2,100 members to understand the needs of man the world over," he continued. "And I believe the people of this church will support a program that is well organized—one that will help them to understand the need."

"*Mission Possible*," he concluded, "was our attempt to prepare our people by way of education, inspiration, and involvement to go into the world to be a mission to man." □



Changing the world is the
inevitable responsibility of changed hearts,
insists a well-known evangelist.

Conversion: Call to Action

By LEIGHTON F. S. FORD

BISHOP Stephen Neill once said that the early Christians argued about everything except evangelism. We 20th-century Christians have surpassed them, for we argue about everything, but especially about evangelism.

It is obvious that we in the Christian churches would have trouble today in agreeing on what we mean by evangelism. Some see it simply in terms of church extension, or what could be called recruitment. Others equate evangelism with political and social action; their

key word is involvement. Some conservative evangelicals, whose key word is decision, tend to regard evangelism as an isolated, individualistic religious experience.

But those three approaches fail to come to grips with a basic issue: what kind of conversion are we looking for?

Christian conversion can be described as an encounter with Jesus Christ in which, by the power of Christ's death and resurrection and through the working of the Holy Spirit, men turn to God and so enter a new life under the Lordship of Christ, in the fellowship of his church and as servants of God's reconciling purpose in the world.

Unfortunately, in some quarters this personal encounter with Christ has been downgraded and almost despised in recent years. We can understand this attitude: it is a reaction to a concept of conversion which has been largely sentimental and narrowly individualistic. But to understand is not to excuse. I believe the personal relation to Christ is essential to Christian life. But this encounter is not the same as a purely individualistic encounter; when we meet Christ we also meet God, our true selves, and our neighbors.

Many people today seem to be trying to reduce the faith to personal maturity and/or social responsibility. But if we look at the Bible, we see that the primary focus is on turning to God and his kingly role in Christ. The New Testament tells us several times how people "turned to the Lord." Biblical evangelism must bring home to men the present reality of the divine encounter. The God who became man still seeks to establish a personal relation with men.

But biblical evangelism must also keep in mind the restoration of real humanity. Conversion restores relationships. The sheep is back in the fold. The son is back in his father's house.

There is grave danger that, in reaction against the excessive individualism of the past, we may ignore or dismiss the importance of individual conversion. One theologian was recently quoted as saying, "Talk about personal conversion nauseates me." To such we must reply that Jesus told stories of one sheep, one coin, one son. The whole story of the New Testament involves the encounter of individual persons with Christ. Through these individuals God poured a tremendous flood of spiritual power not only into other individuals but into the structures of the church and the world.

But we must also note what was involved when Peter and Paul encountered Christ. There was more than the shattering experience of their own sin and the forgiving experience of grace. Peter "left everything and followed Him." Paul asked, "What shall I do, Lord?" To follow Jesus: this is the result of conversion. This must be the infallible test of a real encounter: the willingness to follow Christ and to move along the way in faith, not knowing where it will lead.

God has always called men "person-to-person"—but always to action. Always, he sends them into the world to work for him.

The third dimension of biblical evangelism is the en-

An **Interchurch Feature** adapted by *The United Church Observer* and based on lectures first published in *The Ecumenical Review*. Copyright by Leighton F. S. Ford and reprinted by permission. This material is to be published in a book on conversion by Mr. Ford.—Your Editors

counter in Christ with my neighbor. Those who have "passed from death to life" love the brethren.

The present emphasis in the church is on worldly Christianity. We know the slogans: "The world writes the agenda"; "The church must be where the action is." The accent is almost entirely on the positive side. But there is another aspect to the Bible's teaching about the world. Most frequently, it is a world in rebellion against God. Nevertheless, it was this world which God loved, and this world for which Christ died. In spite of its rebellion, it is still God's world.

Conversion means a turn *from* the world, but it also means a turn *to* the world. The believer turns to God "from idols" and leaves behind any form of worldliness which enthrones something other than God. But this call to separation is also a call to identification. It is not meant to make Christians into some kind of sanctified spooks, it is meant to equip them to get into the world with Christ. It is not a call to isolation from the world, or imitation of the world, but to identification with Christ in penetrating the world, to serving as Christ served.

Having said this much about what real conversion is, we need to look at its relationship to social change. There are at least four different viewpoints on this:

1. Conversion and social change are independent. In a sense this is true. People can and do become Christians under any social system. And social change can and does take place apart from any influence of converted people. But to say only this neglects the way God works with the whole man and the whole world.

2. Conversion will change society. This is the assertion: change man's heart and society will change. Certainly Jesus taught that man's rebel heart is the root of human ills. But this is an oversimplification. Is it not true that there are "Bible belts" where real conversions take place, and yet where social injustice such as racial segregation continues unchallenged?

3. Social change will lead to conversion. There is some truth in this too. Certain social structures do seem to inhibit people from becoming Christians. But it is not the whole truth. Social action in and of itself will not convert. No combination of rotten eggs has ever yet been made into a good omelet. To speak of changing society by changing men may be naive; to speak of changing society *without* changing men is sheer folly.

"Except a man be born again he cannot enter into the kingdom of God," said our Lord.

4. Personal conversion and social change are both necessary, and there is a dynamic relation between them.

We need first both to see and affirm that true conversion involves me with my neighbor. My relation to Christ may be distinguished from my relation to my neighbor, but it cannot be separated from it.

Second, we must also understand that social structures do affect conversion. Have we not all commented on the spiritual torpor that seems to settle in an affluent age? And how hard it is to explain a heavenly Father to boys who have never had an earthly father they could respect! God can redeem men regardless of their circumstances. But he is not blind or deaf to their circumstances.

Third, we must have the realism not to expect too much of conversion. We have often thought conversion by itself would change men's attitudes, and we have often neglected the proper follow-up and maturing of con-

verts. Conversion gives the potential for change in personality and attitude. But God the Holy Spirit must still use many tools to reshape the person. Pressures from the Word of God within and from the world without are needed.

At the same time, we need the faith not to expect too little of conversion. Some Christian leaders, it seems to me, have almost abandoned the urgency of personal evangelism to concentrate on social and political action. Is this not a loss of faith?

This relationship between personal conversion and social change should carry through in the evangelistic campaign. In the nature of it, a preaching crusade is short and dramatic. It cannot take the place of the continuing witness of the local congregation. But there are opportunities to underline a social witness.

For instance, a recent crusade in Canada included a Christian-action night, which we called a "Love-Out." Before that night our team went to see some substandard housing and talked with officials of the various social agencies. We wanted some background for our presentation of the gospel to this city, and we also wanted to identify ourselves as Christian evangelists with the problem of poverty and human need.

On Christian-action night it was emphasized that the love of Christ to which we must respond was love with a towel which served man's needs; love with a whip which showed indignation over man's hardheartedness, and love with a cross which brought redemption. We indicated certain areas where Christians could take direct action in their city. People who were involved as committed Christians in various social agencies told what they were doing, why they were doing it, and how others could help. This was a different kind of "testimony." It not only told what Christ had done for these people personally but it stressed what they in turn had been motivated to do for others.

The usual invitation for a commitment to Christ was given that night. But a form was also handed out listing a number of social agencies and indicating the kind of help they needed. The completed forms were sent on to the agencies. We have carried out similar programs in other crusades.

What are the results? In one city a newspaper writer was completely unsympathetic to the crusade when it began. But when he saw the emphasis on presenting the whole gospel, with the accent on commitment and involvement, he became extremely enthusiastic. The director of one of the agencies represented on Christian-action night found as a result of the crusade he enlisted more volunteers, public interest in the work greatly increased, and government officials approached him about aiding his work.

Our emphasis so far has been on personal involvement in social welfare. We have not tried to tackle the massive problems of social structure, though we have indicated there are many areas where Christians need to be deeply involved. But we have been able to demonstrate that conversion turns a man around so that he moves with Christ into the world in a life of "holiness" which makes him usable in God's reconciling mission. □

HOW YOUR MONEY IS CLOSING PEOPLE GAPS

A Report on the Fund for Reconciliation

Text by Newman Cryer
Pictures by George P. Miller

IT WAS A DAY of celebration for members of Black Hawk United Methodist Church in southern Wisconsin. They had gathered to consecrate their gifts for United Methodism's Fund for Reconciliation.

The little Black Hawk Church, with about 300 members, happens to be the home congregation of Mrs. Melvin Sprecher, a reserve lay delegate to The United Methodist General Conference. She returned home from the 1968 conference meeting in Dallas fired up about the goal of not less than \$20 million, which had been set

for a reconciling ministry throughout the church over a four-year period.

The church also happens to have a pastor, the Rev. LeRoy Mielke, who preaches that being in mission means giving sacrificially to serve human need and correct injustice beyond one's own congregation. He organized a task force to work on the Fund for Reconciliation, and by the time all their gifts and pledges were counted, they had subscribed \$15,000—more than \$50 per member—as their share of the Fund for Reconciliation!

Few congregations have made such a dramatic effort to participate, but by the end of 1969, less than half way through the 1968-72 quadrennium, United Methodist churches had paid \$5.6 million into the Fund for Reconciliation (FFR) over and above the millions of dollars they give annually to other general benevolences.

Recently I had the opportunity to travel across the church to see some of the projects which are being supported and to see the variety of ways they are helping to close the people gaps in our social fabric.

With the goal of being an agent of reconciliation in a time of black revolution and urban crisis, United Methodism set out to listen to the black, the Spanish-speaking, and American Indian minorities, to minister to the poor of every ethnic group, and to reach young persons searching for identity both inside and outside the church. In its attempt to accomplish this goal, the church is financing a wide range of service and action ministries, in many cases putting decision-making power into the hands of minority people who are being served.

Following guidelines set by the bishops, half of the money is retained and used within the episcopal areas in which it is raised. The other half is channelled to projects approved by a national Fund for Reconciliation committee.

Authorized by the General Conference in April, 1968, the Fund did not get under way until the following fall, and actual fund-raising appeals did not take place until still later. But by the end of 1969 more than \$15 million had been subscribed. The pre-Easter and Thanksgiving seasons were reserved in some localities for annual appeals until the total of \$20 million is reached.

Once money started coming in, committees began to evaluate and approve selected projects from the hundreds of proposals received. Thus far, 32 have been funded by the national committee and 120 others are on a waiting list. In addition, several hundred projects have been funded by conference and area committees.

Our pictures-and-words report on pages 31 through 38 covers eight separate programs, including two in Nebraska, supported by the fund. The amounts indicated for each program usually represent a total grant for a three-year period, and the money goes to the project only as it comes into the Fund's treasury.

Four of the projects covered in the pictorial are funded by the national committee; the other four are supported out of the respective area shares of the fund.

These are only a few examples of how the FFR is being used. They were chosen from dozens of projects now under way. Our report on these and other projects gives a kind of overview of the scope and variety of ways in which United Methodism is attempting to implement

its quadrennial emphasis on reconciliation. The programs range from the traditional service ministries of the health and welfare type to experimental programs aiding minorities in the process of self-determination and community development.

Nationwide: Several FFR projects are nationwide in scope, or at least are projected for several cities simultaneously. One example, the Police-Community Relations project, funded for \$105,000, is a church-initiated effort to attack the broken communications and hostility between police and ghetto dwellers. A workshop in Washington, D.C., provided an opportunity for representatives from six cities to share information about law enforcement, to identify critical issues, and to look at pilot programs.

Another nationwide ministry calls for recruitment of 50 to 75 black community developers to work with urban pastors of selected United Methodist churches in minority neighborhoods. [See *Black Community Developer*, February, page 3.] One million dollars has been earmarked for this program, administered under a policy committee of representatives from the Board of Christian Social Concerns, the Commission on Religion and Race, and the National Division of the Board of Missions.

Also nationwide in scope is Black Methodists for Church Renewal, the black caucus within The United Methodist Church, with offices in Atlanta, Ga. A grant of \$180,000 was approved for this organization, whose aims include exposing racism within the denomination
(Continued on page 39)

IN SIX CITIES \$105,000

Cop Meets Man on the Street

Cadres have been formed in six major cities to work on better relations between police and people of the streets, at midpoint in United Methodism's four-year reconciliation effort. Ruptures between police and minority groups make news with increasing regularity. Slowly the silent majority becomes aware of something the minorities have known all along—that repression exists in America. Police have been used to control the black, the poor, Puerto Ricans, and young dissenters—our nation's minorities. On their side, police feel that the power for them to do their job is being stripped away. And it is a dirty job, left to them by other citizens who do not wish to soil their hands in confrontations of these tense times. In each of six cities, initially, church leaders are mobilizing a cross section of people to look at the problem of tattered police-community relations. Hopefully, these pilot projects will lead to talk, to understanding, and to change, so that the police state which the minorities fear cannot be realized.



ms from six cities met in Washington, D.C., in the first United Methodist-sponsored workshop on police-community relations



NEWARK, New Jersey

\$75,000

Black People Do It Themselves

Community development in industrial Newark aids the process of self-determination for minority groups. Black people, who with Puerto Ricans make up more than half of the city's 405,000 population, hold only three seats on the nine-member city council. But they hope to change that next month and possibly elect a black mayor for the first time. By supporting citizen efforts to gain new power through the ballot box, to remove discrimination in the building trades, and an urban-training institute, the churches are showing they care about urban inequities. Five denominations, including United Methodists, share in an apartment ministry to 6,500 high-rise dwellers in Newark's Scudder Homes. Their unique ecumenical team ministry also supports the struggle of ordinary people to change entrenched interests which have perpetuated underemployment, bad housing, legal discrimination, poor education, and dislocation by urban renewal. Failure to attack such grave problems has been pinpointed as the underlying condition for Newark's 1967 ghetto riots.

The Rev. Dennis Westbrooks (left) of the Scudder Homes ministry confers with the Rev. Ralph L. Stephens of Newark's Metropolitan United Methodist Ministry, which administers Fund for Reconciliation money locally.



The pastor (left) of St. Matthew Church and Mrs. Willie Wright, director of human services, inspect renovation progress at Alhambra. Inside, Mrs. Wright explains oven to a new tenant.

Apartment Life Can Be Livable

The human services program in the 97-unit renovated Alhambra Village Apartments is bringing order, cleanliness, and new hope to families in Cleveland's Hough area. Former slum dwellers now are striving mightily to keep their attractive apartments livable and human.

Nearby St. Matthew Church, with the aid of other Cleveland United Methodists, sponsored rehabilitation of the Alhambra complex with a \$1,250,000 federal grant. The human-services director, whose work is financed by the area Fund for Reconciliation, coaches homemakers in

housekeeping practices, using the revolving furniture-loan fund, and forming a credit union. Residents agree to rules which prohibit slum practices like leaving water running and sweeping litter into halls and stairways. Tenant spirit is renewed through millinery classes, birthday parties, kaffeeklatsch health workshops, and PTA involvement.

NEBRASKA, Indian Ministries

\$41,000

Day Care on the Reservation

Little People's Day Care Center opened last August, in the Indian reservation town of Winnebago in northeastern Nebraska, because working mothers believed day care was what their community needed most. To begin the center, an initial gift from United Methodists was boosted three-to-one by federal funds. The Reformed Church in America gave classroom and kitchen space in their mission school, but money for equipment still had to be found locally. Providing the only day care in Thurston County, the center does not solve all Winnebago problems, but it is important on a reservation where women make up half of the work force. Generations of paternalism have left the marks of unemployment, alcoholism, and instability in this community of 1,000 native Americans. The Little People's Center is a beginning for families trying to make a better life for their children. An average of 22 come daily for nine hours of child care which includes breakfast, hot lunch, and snacks. Typically, the \$6,000 which Nebraska Area United Methodists put into the Winnebago center is only a tiny portion of their \$570,000 combined Human Concern Fund to be raised by the end of 1972.



Mrs. Rosalie St. Cyr arrives early with five of her seven children at Little People's Day Care Center on the way to work in nearby Goldenrod Hills. Her youngest, two-year-old Brent (below), enjoys a happy breakfast on his first day at the center, which takes children from two through eight years old.





Visiting the Frazier family at their home in Omaha, the Rev. Homer Noley learns what their problems are.

Indians Try It in the City

A statewide Indian ministry in Nebraska, budgeted for \$35,000, aims to help red people of that plains state gain self-identity, security, and more control of their own future. The Rev. Homer Noley, a Choctaw who directs the ministry, thinks the vacuum left by the dead

or dying old-fashioned Indian mission outpost in this country needs to be filled by Indian-led programs with the understanding and support of the church. His approach is built on personal interviews and group meetings to learn the problems firsthand. A

search is being made for natural leaders in Indian communities and for concerned white people. Together they can work to correct long-standing injustices of reservation life and solve new problems Indians face when they trek to urban centers. Some of them will come back to the reservation to visit or to retire, but for now they want to make it in the city.



Carlos Castro (right), a Mexican-American Neighborhood Organization worker, contacts a Villa Coronado resident.

They're Making a Better Neighborhood

Recently, a mixed bag of local residents and metropolitan area leaders joined forces in a massive clean-up campaign in Villa Coronado, a barrio or slum area that is one of the three original migrant colonies around San Antonio. Although it is near the city's sewage-treatment plant, Villa Coronado is outside the city limits and has no sewers or septic tanks. Mosquito-bite infections plague most

of its 600 children, and all suffer from infant diarrhea. But the Mexican-American Neighborhood Organization, which is supported by the Fund for Reconciliation, is beginning to help barrio dwellers solve their problems. Organization board members, half of them neighborhood Mexican-Americans and the other half of them concerned business and religious leaders, are learning from one another —

some what it means to suffer from poverty, and others how to develop their own resources to make things happen through community organization. In this way, United Methodists through their Fund for Reconciliation are joining battle to clean up pollution and exterminate rats in neighboring junkyards, reach members of roaming youth gangs and bring industry and city services to the barrios of a great old south Texas metropolis.



On the first run of a new bus, a health aide (left) delivers a mother and daughter home after a visit to a Sumter County clinic.

Rural Poor Get Medical Aid

Three new minibusses are making it possible for low-income people in several South Carolina counties to receive previously unavailable medical care. Health facilities in the state are thought to be adequate, but many rural poor, both black and white, lack the means of transportation to visit city clinics. Even though distances are not great, they are impossible to span for poor families without cars or

money for public transport. To help meet their need United Methodists, nationally and locally, joined in a Fund for Reconciliation project to buy the three small busses. They are being operated by the state health department under joint church, federal, and state guidelines. The first bus was put into service last December under the supervision of the director of local OEO (Office of Economic

Opportunity) health-education and family-planning projects. Nurses and health aides determine where the individual can get appropriate treatment and then arrange for one of the busses to pick him up. Referrals are made to such points as the vocational-rehabilitation and mental-health centers in Sumter, the nursing home in Florence, the crippled children's home in Charleston, and the child-evaluation clinic located in Columbia.

WICHITA, Kansas

\$2,725



A volunteer counselor, housewife Mrs. Lee Dickinson, talks with a young girl at Wichita's Ecstatic Umbrella.

and working for "a genuinely inclusive and relevant church." Its director, the Rev. Cain H. Felder, says, "Our church has been very hesitant to let self-determination take place. It is a radical concept to let the black and the poor make their own decisions."

Minority Empowerment: Among FFR-supported programs that do encourage self-determination and minority empowerment, a good example is Greater Newark Community Development, funded for \$75,000. Working through Newark's Metropolitan United Methodist Ministry, community-development staff members are attempting reconciliation in a city where there is increasing black-white polarization. The mechanism for much of the work is a unique team of five denominational executives who form the Metropolitan Ecumenical Ministry (MEM) in Newark. MEM encourages issue-oriented action in education, housing, urban renewal, employment, health, and welfare. Fund for Reconciliation money has been pooled with this group's resources to support such projects as a black and Puerto Rican construction coalition, a co-operative urban research laboratory for college students, a political convention planning committee, and an apartment ministry in an urban-renewal, high-rise housing project for 6,500 residents.

A program with some significant variations in its design, as well as regional differences, is Greater Birmingham Ministries in Alabama. This agency, funded for \$10,000, is co-ordinating the work of several community centers and other groups to help local-church task forces attack poverty and racism in the southern city. It has initiated legal and family services and economic development programs. One unit purchased from the owner of a local chain of meat discount stores will become a co-operative in a poor neighborhood. The store also will serve as a training center for employees in the discount chain.

In San Mateo, Calif., Operation Crossroads is providing an experimental ministry in support of community agencies in a racially mixed section of the San Francisco Bay area city. When the former First United Methodist Church here merged with another, the building became

A Ministry to Runaway Youths

The Ecstatic Umbrella, in an old church and parsonage in Wichita, is ministering as a way station to runaway youth, some with health and drug problems they do not know how to handle. Its program, high risk and controversial, is designed to help close the generation gap. Young persons traveling, evicted, or on a new job and not yet able to pay rent can spend a few nights there. The volunteer staff, which includes housewives and grandmothers, is helping alienated young people find themselves in a society which all agree is far from perfect. The house of the Ecstatic Umbrella, with its floppy couches and ever-brewing coffeepot, is a place where those with disdain for society can come to make contact again—and a possible new start.

the Crossroads Center. It now houses a black development group called Action Now, a well-baby clinic, a planned-parenthood clinic, Office of Economic Opportunity employment training classes, and a neighborhood council. Fund for Reconciliation support is \$18,000.

Human Services: Another type of ministry receiving FFR support provides human services. A program in Alhambra Village Apartments, in the Hough section of Cleveland, Ohio, employs a director of human services in a complex of 97 units. Located in what was one of Cleveland's worst poverty areas, the apartments were rehabilitated with a federal grant under sponsorship of a management corporation based in nearby St. Matthew United Methodist Church. Apartments were vacated for complete remodeling. Now, as families move back in, they are assisted in maintaining a high quality of family living. Director of the human services program, Mrs. Willie Wright, uses both group work techniques and individual instruction to assist residents with good methods of housekeeping, family living, and tenant organization.

In South Bend, Ind., First United Methodist Church serves more than 300 senior citizens through REAL (Resources for Enriching Adult Living). The church co-operates in a federal plan by offering its facilities and resources to provide for nutritional, recreational, and social needs of elderly residents in a community where incomes average around \$2,000 a year.

American Indians: Through FFR-supported ministries to American Indians, The United Methodist Church is beginning to show a new kind of concern for the native American, both on the reservation and in the city. Nebraska is leading the way by putting \$41,000 into a statewide Indian Ministry directed by the Rev. Homer Noley, a Choctaw. The church is taking a supportive role and encouraging Indian people to do things for themselves. Nebraska is typical also of a number of conferences which are going the second mile in responding to current crises. After underwriting its \$400,000 share of the Fund for Reconciliation, the conference approved a \$170,000 urban-rural crisis fund to cover other special projects. Combining these two into a comprehensive Human Concern Fund, Nebraska United Methodists are supporting a wide variety of programs including a child-development center in Omaha, aid to minority college students, a black-operated broadcasting station, and an urban-studies center.

Other significant Indian ministries are under way in the Dakotas, Oklahoma, and Denver, Colorado. Near Rapid City, S.Dak., for example, the ECONPI (which means accomplishment) project is enabling Indian people to work for better living conditions, improved community facilities, and better educational and health opportunities. It is funded for \$60,000.

Spanish-speaking: A number of programs to aid Spanish-speaking minorities are being supported by FFR money. In San Antonio, Texas, the Mexican-American Neighborhood Organization is training indigenous people to work in low-income communities around the edge of the city. The organization is upgrading life in these

barrios, or neighborhoods, by helping residents start a food co-operative, a women's group, and possibly small home industry to improve economic conditions. This program is receiving \$120,000.

Other programs for Spanish-speaking people have been funded in El Paso, Los Angeles, and New Orleans. The project in Los Angeles is supported by a Southern California-Arizona Conference grant of \$21,500 to establish a buying co-operative in an area where people now are exploited by high prices and low quality merchandise.

Service Ministries: A wide variety of health and welfare services is being offered needy people through both church-wide and area shares of the Fund for Reconciliation. Three mobile-health minibusses to transport low-income people in rural areas to health clinics were made possible in South Carolina by FFR grants of \$9,000. State personnel are staffing the program.

Operation Shoestring, in Jackson, Miss., offers a wide range of services, including medical clinics at Wells Memorial United Methodist Church, a small loan fund, a thrift shop, food-stamp assistance, and a school-lunch program. Shoestring receives \$10,000 from the national fund, and the remainder of the budget is financed by a grant from the National Division of the Board of Missions and local gifts.

In Atlanta, Trinity United Methodist Church is employing 13 United Methodist Volunteers to staff a variety of services. These include transporting retarded children to school, operating a youth hostel in an area frequented by runaway young persons, and a community service center.

Many church-initiated day-care centers, springing up in every region of the nation, receive assistance from the Fund for Reconciliation.

Youth Ministries: Both in city ghettos and in isolated rural areas youth ministries of various types are being supported. The young adult ministry at the Ecstatic Umbrella in Wichita, Kans., was started with a small grant of \$1,200 from the conference share of the fund.

The 365-square-mile Riverview High School District in western Coshocton County, Ohio, is the scene of a youth ministry called THING (Things Happening in the Now Generation). It is providing a teen center; a coffee-house featuring art, drama, and conversation; and a variety of recreational activities. The North-East Ohio Conference FFR puts \$13,500 into this ecumenical project.

In Syracuse, N.Y., BYUS (Black Youth United for Service) has moved into a neighborhood where other privately sponsored or public programs have failed or are faltering. Church leaders of several denominations pooled resources, including \$80,000 from the Fund for Reconciliation, to open a center in a former church building of the United Church of Christ. The board of directors, half of whom are neighborhood young people, provide programs desired by the youth themselves. These include drama and arts nights at the center, speed-reading classes, and a variety of recreational programs.

Reconciliation: A number of broad reconciliation programs of various types are being attempted. An in-depth program is underway in the Kansas Area which

will attack racism head on in local churches. Ultimate goal of the program, which receives about \$15,000 from the FFR, is to bring about changes in personal attitudes and to reconcile relations between members of predominantly white congregations and black people of the cities. Teams have been trained at St. Paul School of Theology-Methodist in Kansas City, Missouri, to go into churches in all 12 of the area's districts.

In Georgia, a different type of program is being sponsored by the state's one Negro and two white annual conferences. The Rev. James Shopshire, formerly pastor of a black church and conference secretary of Christian education, is co-ordinator of the statewide reconciliation effort. He is organizing discussion groups in local churches and is trying to set up job-training and small business assistance projects in the wide-ranging program, which is receiving \$150,000.

In Detroit, the Interfaith Centers for Racial Justice are confronting church members with racist attitudes, attacking institutional discrimination, and supporting black aspirations. Financed by national agencies of three denominations, including \$30,000 from the FFR, the network of centers conducts seminars, mainly in white suburban communities. The agency also will intercede with public officials on behalf of minorities and assist with peace-keeping in times of racial conflict.

Special Projects: When guidelines were first drawn up for the national portion of the Fund for Reconciliation, specific amounts, based on an anticipated \$20 million, were earmarked for three crisis programs.

For rehabilitation and reconstruction in Viet Nam, \$2 million was allocated. The first installment of \$132,000 was approved recently for permanent housing development and loans for small businessmen. The money is being used to construct 325 family-unit homes on the outskirts of Saigon in a co-operative building effort by the people themselves.

An anticipated \$1.5 million of the Fund is being reserved for United Methodist Voluntary Service. So far 51 persons, ages 18 to 30, have completed terms of service under the program, and 251 are currently working as volunteers. Most of the projects and volunteers have emerged simultaneously, as indigenous volunteers are increasingly selected. The subsistence cost of one volunteer ranges from about \$2,400 to \$3,600 a year. The fund, through United Methodist Voluntary Service, is providing an average of \$1,037 per volunteer, and the remaining support comes from other sources.

The United Methodist Commission on Religion and Race, established in 1968, is also financed out of the fund with a budget of \$700,000 for 1968-1972. Its nine-point program includes administration of a fund to assist mergers of white and black annual conferences, counseling local churches on improvement of attitudes toward all races and ethnic groups, and co-operating with Negro denominations.

As the Rev. Raoul C. Calkins, executive of the Quadrennial Emphasis Committee, sees it, "Perhaps one of the most important results of the entire Fund for Reconciliation program is that hundreds of churchmen who have studied the needs that exist are better informed than ever as to what it really means for the church to be in mission." □

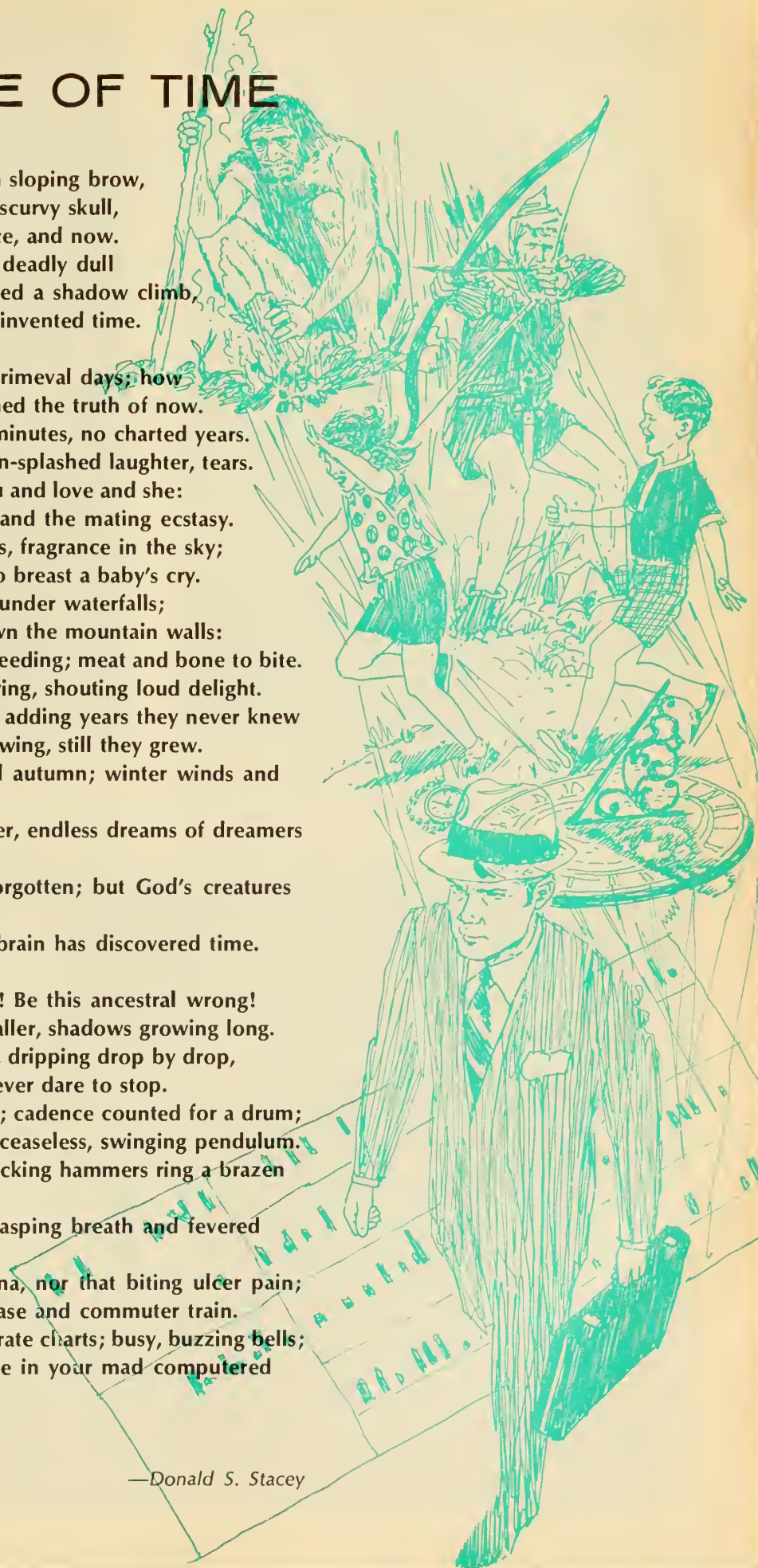
THE CRIME OF TIME

That scabby, hairy brute with sloping brow,
That brainless brain within a scurvy skull,
He cursed you then, and since, and now.
How grossly stupid and how deadly dull
Those beady eyes that watched a shadow climb,
Ten thousand years. Then he invented time.

You don't remember those primeval days; how
Neither past nor future touched the truth of now.
Then life kept no measured minutes, no charted years.
Life was sleeping, waking; sun-splashed laughter, tears.
Crimson sunsets singing—you and love and she:
Showered rainbows running and the mating ecstasy.
Catch a fist of apple blossoms, fragrance in the sky;
Days of spring for birthing; to breast a baby's cry.
Women laughing, splashing, under waterfalls;
Hunters shouting echoes down the mountain walls:
Deep flung spear; blood is bleeding; meat and bone to bite.
Children run as wild birds flying, shouting loud delight.
Old men grew more ancient, adding years they never knew
Like trees in forests older growing, still they grew.
Dreaming summer; wild, red autumn; winter winds and
cold;
Caves were warm, fire warmer, endless dreams of dreamers
told.
Our misty past, now long forgotten; but God's creatures
climb
And a clumsy, waking, man-brain has discovered time.

Forever and forever damned! Be this ancestral wrong!
Sundial shadow creeping smaller, shadows growing long.
Water dripping to a measure, dripping drop by drop,
Calibrating life and living; never dare to stop.
Sifting sand in glassy bubbles; cadence counted for a drum;
Graven numbers in a circle; ceaseless, swinging pendulum.
Brass-toothed wheels and clacking hammers ring a brazen
gong,
"Run, dying mortal, run!" Gasping breath and fevered
tongue.
Never heed your sharp angina, nor that biting ulcer pain;
Ticktock faster, faster! Briefcase and commuter train.
You have mastered time and rate charts; busy, buzzing bells;
Faster, card-punched creature in your mad computered
hells!
Oh, oh, poor man, he fell!

—Donald S. Stacey



They Talk With Their Hands

Text by Martha A. Lane / Pictures by George P. Miller

IT IS YOUR FIRST visit to the three-bedroom yellow house in Enid, Okla., where Martha and Arnold Wright live. You pause at the door, waiting for your companion to knock. "It doesn't do any good to knock," he reminds you. "They're both deaf."

As all expected friends of the Wrights do, the two of you simply open the unlocked door and walk in. The couple are watching television—with no sound, you quickly realize. Your companion, a friend of the Wrights, turns to face Mrs. Wright as he greets them, so that she can read his lips. She translates the conversation into sign language for her deaf husband.

The kitchen-stove timer is ringing when you come in, and it continues cutting into the conversation. Martha had taken a chiffon cake out of the oven, but, not being able to hear the bell, she forgot to turn it off. Finally, the noise becomes so annoying that you mention it to her.

"Oh yes," she exclaims, heading for the stove. "I can't hear it but I do watch it, and then people have to tell me it's still ringing." She smiles. "I can't hear children, either—but people always told me when mine were being too noisy."

It is difficult for hearing people to realize how different their world is from that of deaf persons. But even a brief visit to the Wright house points up many things most folks just take for granted.

There is no telephone, for instance. Who would hear it? The next-door neighbor serves as "operator" whenever the Wrights have a call to make. Martha gives the message to the neighbor, who does the dialing and talking. Then she turns to Mrs. Wright and carefully repeats the conversation, as Martha lip-reads it.

If you had dropped in unexpectedly and the Wrights insisted that you stay for dinner, Martha might have asked Arnold to go out for chicken. Go with him as he drives to the nearest fried chicken stand and points to the picture of what he wants. Before paying he double-checks the bill to be sure the waitress understood him

correctly. In the car again, Arnold touches your shoulder to get your attention. Then he touches the box of chicken and his own nose, and smiles a message clear in any language: "Smells good, doesn't it?"

It is time for the news. Martha lip-reads the television commentator's description of the latest U.S. space feat, but she misses much of it. Many of his words are new to everyday English—"lunar module," "extravehicular activity," "high-gain antenna," and "thrust controller." A deaf person cannot lip-read words he has never before seen or heard. Many figures look alike to lip-readers. Were they docking 60 or 16 miles from the moon, Martha wonders.

A neighbor wants to contact the Wrights. He must either write a note, or drop by the house and try to get their attention. If an emergency ever occurred at night, about the only way he could rouse them would be to shine a flashlight through the bedroom window.

Bedtime. Alarm clocks that ding, buzz, chime, or turn on a radio are useless to totally deaf people. Arnold's clock awakens him with a flashing light.

Each of the Wrights, now in their 50s, entered the world of silence at a different time of life. Arnold lost his hearing when only seven months old, which is why he never learned to speak. Martha was more fortunate. She had normal hearing well into her teens. Her ability to speak today depends largely upon her ability to remember how she shaped her mouth and spoke as a child.

Arnold and Martha met in Nashville, Tenn., her hometown, at a Baptist church's deaf-group meeting. Arnold had gone to Nashville for a six-month training session at a printing school. When he returned to his native state, Oklahoma, he took his bride with him.

The couple moved to Enid, the largest city in northwestern Oklahoma, in 1956. Arnold works for the *Enid Daily Eagle*, the city's evening paper.

"As a floorman, I make up various advertisements for stores," Arnold writes. "I am also a Linotype operator and a Teletype operator. I enjoy all phases of my work, especially typesetting. If I had to choose what I like least, it would be the occasional work on Sunday.

"I started in the printing field because I was interested in it," Arnold continues. "It was my trade in school, and



Arnold Wright has been deaf since he was seven months old so sign language is his sole means of "talking." Martha is somewhat "multilingual." She speaks, though totally deaf; she lip-reads; and she uses the sign language. "What kind of bread would you like for lunch?" her hands ask (above left). Below she studies her pastor's lips during a conversation. Arnold (checking a proof sheet, above right) has been a printer since he was 14 years old.





Pat Nelson (at left in pictures) is a hearing, speaking person who also talks in sign language. Twice a week she visits with Mr. and Mrs. Wright, her favorite teachers. "Here we were playing cards," Mrs. Wright says. "The game was called 'Doubt It.' Pat was telling me to use a number six card."

it was one of the best jobs for a deaf person—and it still is today."

Martha's work, aside from housekeeping chores, has been limited to part-time sewing. She works in her own home, and finds dressmaking (including wedding dresses) her most frequent assignment. Recently she took some business-college courses "because I was interested in bettering myself, and I was considering the possibility of seeking employment."

Most Enid folks probably know the Wrights for what they do in their nonworking hours more than for how they earn a living. The couple's 1965 Valiant works overtime shuttling people to church or to a neighborhood party. On Sunday mornings the Wrights prepare coffee for the deaf group's classes at Enid's First United Methodist Church.

If someone is needed at the Sunday-morning class to "interpret" (to translate a spoken message into sign language for the deaf), Martha Wright steps in.

If, on the other hand, a picnic for deaf people living around Enid is announced, it's probably one of Arnold's projects. His summer get-togethers draw 200 at a time.

The mood of "togetherness" pervades much of the Wrights' home life. "They just have a great time together," one acquaintance put it. It carries over into their love for sports. Arnold enjoys fishing, bowling, and golf.

"I enjoy sports of all kinds," Martha says. "My television favorites are football and baseball. I enjoy bowling

and camping too—most all the ones my husband enjoys.

"But we enjoy our marriage most of all," Martha also let it be known. "We enjoyed raising our two sons, and we are now enjoying our four grandchildren. Our children and our good health are most important to us."

"Isn't it hard for a deaf couple to become established in a hearing community?" we asked the Wrights.

"At first we knew no deaf people in Enid so we had no friends," they explained. "Then, as with any new deaf couple in a hearing community, we faced a daily communications problem in obtaining even our basic needs. We have never overcome all our difficulties, but as we made new friends—both hearing and deaf—in this community, many of the problems have dissolved. We found out about other deaf persons through the church, through the local and state associations for the deaf, and through our bowling leagues. We socialize mostly with deaf people, but we do many things with hearing persons as well."

One of the Wrights' closest hearing friends for the past few years has been Pat Nelson, wife of a jet instructor stationed at nearby Vance Air Force Base. She is one of the comparatively few hearing, speaking people who have taken the time and effort to learn the sign language of the deaf. It hasn't been easy for her, but she kept at it off and on for several years until she learned the basics. Then she found herself reluctant to put it to use—until something forced her to use it.



In the fall of 1968, Pat took over teaching the Enid deaf church-school class. She would talk, and someone would translate it into sign language.

"Reverend E. L. Carrington (a minister to deaf Oklahoma United Methodists) said, 'I wish you would sign to them,'" Pat recalls. "I didn't have the courage.

"Then one morning last winter I went to church and Martha wasn't there—no one was there to interpret. Everyone was completely deaf. I thought, 'Now I've got to do it'—and I did. And I got the message across. It took a long time, but they were so enthusiastic that I had tried.

"The next Sunday we had an interpreter, but they didn't want an interpreter. They wanted me to sign, so I just kept on."

Pat digressed momentarily. "I think one of the purposes of their church school and worship services is just bringing deaf people together so they can communicate. We have such a good attendance in comparison to a hearing church. I think this is the reason: hearing people can talk all the time, whereas deaf people don't always have this chance to communicate."

Pat went back to describing her own progress with signing. "At about the same time that I was forced to sign, I started going to the Wrights' twice a week for

extra help. It works out like this. In church school Mr. Wright writes down the words that I don't know or get confused with. Then on Monday night I go to their house, and we go over the words missed. On Thursday night, I take words for the next Sunday-school lesson. It gives me something to go on.

"It's interesting how we help each other out," Pat went on. Then she confided, "I think of the Wrights as my parents away from home. Our relationship has become much deeper than just the teaching of signs."

Martha Wright knows how difficult it was for Pat to learn to sign. "It is difficult for any hearing person—as difficult as learning a foreign language," she explains. "Probably the most difficult part for hearing persons is learning to 'read' and understand the sign language when it is being used by others."

Difficult or not, Martha suggests to people interested in helping their deaf family members or friends, "Learn the sign language, if at all possible." □



The Tight Squeeze

OUR FAMILY schedule on "third Sundays" differed from the usual routine. My husband, a minister, went ahead in our "faith" car—it took plenty of faith to venture out in it—to meet his ten o'clock preaching appointment.

This day was an exception because he had taken our three oldest children with him. This left only the baby, Jo Anne, and me to follow in the dependable "car of little faith" to attend the later service.

Taking advantage of the opportunity, I leisurely dressed Jo Anne and myself with time to spare as the mother of only one. (As I think about it, though, I don't remember that it worked that way when we had just one.)

Jo Anne was just learning to walk. I put her down to entertain herself and proceeded to pack the car with all the baby essentials.

On my way out, arms loaded with baby bottles, diapers, extra clothes, and jars of baby food, I gave the door a kick so that our wandering catastrophe would not fall down the drop-off between the family room

and the back porch. Instantly, as I heard the door snap shut, reality dawned. I had locked myself out. But worse, I had locked Jo Anne in! Realizing that in five minutes she could change the entire floor plan of the parsonage without a few well-timed "no-noes," I panicked.

It is said that a dying man's life flashes before him in his last moments. In much the same way Jo Anne's life flashed before my mind in the seconds that followed.

I thought of the time she got into my cosmetics and made up her face—and her hair—and the dresser drawer—and my best bedspread! I wondered if I had closed the drawer tightly after using it this morning. Then there was the time she threw blocks into her favorite "water hole," causing a plumbing bill that left my husband ill-tempered for days. Once she had decided to help with supper. Pulling her high chair next to the kitchen counter, she took her can of baby powder and thoroughly "salted" the pork chops thawing there.

My memory raced on and on as did my imagination. I knew that the things she had thought about getting into in the past by no means exhausted the possibilities.

Mentally I raced to every window I had been so careful to lock. Then my eye fell on the small one in the kitchen which opened onto the screened porch above the freezer. No matter how impossible it seemed, this was my only hope.

And impossible it did seem. There I was, clad in a straight shift dress, high heels, stockings, and all the feminine trappings that hold them up, looking at a window approximately 12 by 24 inches in size. Now a Twiggy I am not, but I decided if I could get one leg up and through, I might also squeeze the rest of me through one section at a time. I kicked off the high-heeled shoes and climbed up on the freezer by way of a shaky aluminum chair.

Easing one stockinged foot through the window, I felt around for a solid place to put my weight. I found anything but that—the soap dish on the sink! Pulling back my foot, I wiped off the gook and tried again. This time I hit the water faucet, turning it on. For the moment my toes became fingers and finally managed to twist the faucet back to the off position. At last, finding a sturdy support for my foot on the partition between the double sinks, I started squeezing through.

As my head finally emerged, I saw that Jo Anne had spent the few minutes of our enforced separation in nothing more damaging than helping herself to a piece of toast left in the toaster. She looked up at me, made a few untranslatable remarks, gave a little giggle, and ran down the hall as if seeing her mother stuck in the window over the kitchen sink was an everyday occurrence.

Holding tightly to the window ledge, I swung the remaining leg through the opening and climbed down from the sink. Soon Jo Anne's crumb-covered face was shining once again. My clothes and dignity were rearranged and we were on our way in a rush, arriving at church just in time for the service.

I had prayed as I drove the eight miles that I might regain some degree of composure and arrive ready for worship. My prayers must have been answered, because I was amused when a well-meaning friend approached me as I stepped from the car and remarked, "You really had a vacation this morning, didn't you, with just one child to bring!"

—Billie Jo Greer

Your Faith

Christians seeking truth always have questions about their faith, and Iowa Bishop James S. Thomas discusses some of them each month on this page. Send yours to him c/o TOGETHER, Box 423, Park Ridge, Ill. 60068.



Are proof texts ever valid?

✦ Only if their authority comes from illumination rather than argument. The Bible was not meant to be a series of texts that would prove anything. It was meant to be the story of God's dealings with his covenant people. The story records everything: failure and frustration as well as success and joy. It is possible to find a proof text in the Bible for almost anything. But, to pull one text out of the story for this purpose is to misuse Scripture.

On the other hand, the Bible is full of texts of illumination. When one reads this kind of text, he recognizes its authority because of what it makes clear. One such text is our Lord's answer to a lawyer, who asked, "Which commandment is first of all?" Jesus replied: "Hear, O Israel: the Lord your God is the only Lord; love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength." (Mark 12:29-30 NEB.)

Does repentance take away all sense of regret?

✦ It does not, and it should not. Repentance comes from the Greek word *metanoia*, which literally means a change of mind or a change of direction. It involves feeling, but it is primarily an act of will. Many people feel sorry, but never change their ways. The truly penitent translate feeling into changed behavior. A sense of regret is primarily a feeling. It is the memory of what one has done or said to his shame. A person

can repent and be forgiven, yet still look back on the old life with regret. The difference is in the importance given to his sorrow. When one accepts the forgiveness of God, both his dominant feeling and his behavior will bespeak the new man. It is human to remember past sins. But one's joy in his new freedom will be so complete that he will not drown himself in sorrow over that which God has taken away.

What happened to Methodism's heritage of the warm heart?

✦ We might remember that social concern and the warm heart have never been separated in Methodist history. Philip Embury and Barbara Heck were believers in the warm heart. But as early as 1780, Bishop Francis Asbury led the young Methodist Church into an attack upon slavery—the most controversial of social issues. In 1784, one annual conference voted to expel members who sold slaves. The confrontation was sharp.

In spite of (and because of) such social concern, the church grew and expanded. Sometimes it was led by men whose major contribution was enlightened piety. At other times, it grew because its leaders combined piety and social concern. The heritage and history of Methodism must be read both in terms of its warm heart and its outreach toward persons. Both come out of the gospel.



"Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

—Matthew 6:26

No Need to Be Anxious

By ROBERT L. WALKER

*Pastor, Trinity United Methodist Church
Spokane, Washington*

ALL OF US are familiar with nervous anxiety, finger-chewing worry about what has not happened—but could. Such feelings of anxiety, says Helmut Thielicke in *Life Can Begin Again*, derive from the fact that just about anything, or everything, is possible:

"You can become a millionaire or a starveling, you can be dead tomorrow because a brick has fallen. . . . or you can become an old man weary of life. You can become a governor or be sent to prison tomorrow . . ."

Many of us feel, he adds, that we have been "helplessly delivered over to the mad dance of life."

It is to such fear-nagging worriers that Jesus' words are addressed in the Sermon on the Mount: "Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing?" (Matthew 6:25.)

The Promise of Jesus

We are told by Jesus to stop worrying and start trusting God. But the martyred Dietrich Bonhoeffer, commenting on this passage in *The Cost of Discipleship*, notes that Jesus' statement is either "cruel mockery for the poor and wretched, the very people Jesus is talking to . . . or it is the unique proclamation of the gospel of the glorious liberty of the children of God, who have a Father in heaven."

Jesus' words could be mockery because they tell us, who have nothing, that not even anxiously providing for tomorrow will meet all our needs. But his statement can also free us, for as Bonhoeffer notes, there simply is no need to be anxious.

"Look at the birds of the air," Jesus says. "They neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than

they? And which of you by being anxious can add one cubit to his span of life?" (Matthew 6:26-27.)

The promise is that we have an eternal Father who would care for us as he would the birds of the air and the lilies of the field. Why, Jesus wants to know, do we let ourselves become so worried, so full of anxiety? Today's demands and possibilities are quite enough without also doubling the weight of today's overload by adding those problems that might arise tomorrow.

Jesus' words find their painful mark in me. All sorts of things can make me anxious—worrying about what people think of me and my work, worrying about my future well-being and that of the world, worrying about the church I serve. These things are only part of the baggage of anxiety that literally can tear me apart. You name some facet of life that can be worrisome, and very likely I've worried about it!

On top of all the things making us anxious, we must add a feeling of guilt for being so anxious. We know better, but cannot shake anxiety, and that leaves us with heads hanging in shame, crawling once more before the presence of God for a reassuring word of mercy, all the more fearful that a blow of condemnation will fall.

I am sure that our anxiety can be healed if we open ourselves fully to Jesus' words, particularly in the Sermon on the Mount in the Gospel of Matthew. Let's not make the mistake of thinking that this passage was addressed to a more secure age than ours. Economic and political problems abounded in a state ruled from afar by powerful Rome. Taxes were heavy, political rebellion was rife. The Roman penchant toward herding people into great urban trade and production centers was uprooting people from a strictly agrarian society.

Life: More Than Externals

What then does Jesus mean when he says we need not be anxious about life, about what we eat or drink or wear? Life, he said, consists of more than the external.

A. M. Hunter notes in *A Pattern for Life* that common sense should tell us Jesus does not mean his followers should quit working and "wait for God to put food in their mouths and clothes on their backs. . . . What he is stating is a principle of living. And the principle is surely this, that, taking reasonable care, we are to face life trustingly, accepting each day fresh from God, and leaving the unknown future in his hands. . . . We who . . . are so concerned about getting a livelihood that we have forgotten the art of living—do need to be told to trust God more."

That is the Christian manner of life: to take necessary forethought but refuse to worry about tomorrow. To do otherwise is idolatrous self-worship because we trust only our own power to provide for our living, unable to trust anyone else, and certainly not God.

Jesus' point is that God remains the creator; it is God who provides the elements out of which come what we need for food and clothing. He has provided the raw materials of life; and the promise is that he will continue to do so. Our daily work becomes a joyful engaging in the very kind of work God himself does, in order to utilize his gifts for ourselves and for each other.

Jesus calls us to be free of care about tomorrow so that we can be carefree about today. We can let tomorrow wait for itself. Meanwhile, we have today. Only

when we are truly free from anxiety about the future can we pour all our precious energy and vitality into the privilege of living this one day.

It has been too easy for us to dismiss the philosophy of Ecclesiastes, insisting it is hardly proper for us to follow. However, as A. C. Cochrane pointed out in *The Christian Century*, Ecclesiastes is actually very close to what Jesus tells us in portions of the Sermon on the Mount: that it is God's gift to man that everyone should eat and drink and take pleasure in all his toil, that there is nothing better than that a man should enjoy his work.

How shall we achieve this freedom from care in order to enjoy even our work? Some offer us various ways, including drugs, whether aspirin or LSD. A few years ago *Time* magazine quoted a college student as saying LSD is like a deodorant. The deodorant "takes the worry out of being close; LSD takes the worry out of being."

Jesus said to "seek first his kingdom and his righteousness, and all these things [that is, what we eat, drink, and wear] shall be yours as well." (Matthew 6:33.)

Learning to Trust

Yet, Jesus offers us no magic formula for getting free of anxiety and learning to trust God. Instead, he simply tells us to do it; to trust God. We learn to trust by trusting. We trust that God will provide for our earthly cares; thus, we no longer put those cares first. Instead, we put first what God seeks to establish as his kingdom—and his kingdom is that manner of life where all of us, in the spirit of the Golden Rule, do good deeds for each other.

"Ask, and it will be given you; seek and you will find; knock, and it will be opened to you." (Matthew 7:7.)

Our good deeds are in imitation of God who heeds our requests, our searching, and our knocking.

And just as God can be trusted to provide for all our needs, so we can learn to trust each other enough to be willing to do for each other that which we would like done for us. In gratitude for what God has done, we do for others.

Now we can begin to extricate ourselves from the claws of anxiety. We stop relying on worry and begin to rely on God, becoming carefree. Jesus lived as a care-free man, even to the extent of not knowing where he would lay his head each night as he obediently pursued his destiny and ministry. In the end he died for having lived as freely as he did, unafraid to speak and do the truth in the midst of evil. But the Resurrection showed that he could also be free of care about death. Not even death could keep him from receiving all things from God, including new life. How much more can we trust that God also will give us all things with him!

Some of us may want to reject all this as a lazy man's way out of life's many difficult moments. We are free to question and reject its truth. But before we do, we had better ask if anxiety and worry are really the better way.

I am sick and tired of worry. Anxiety gives me pain, not pleasure. I am determined to believe what Jesus says, to take seriously his promise that God can be trusted. I can be free to take each second as it comes. I can make my choices when they present themselves for decision. I can do my best living, my best work in the task that now is before me, knowing that tomorrow and whatever responsibility it brings can very well wait until its time has come. □

Letters

WHAT'S TO BE GAINED IN CHURCH OF 25 MILLION?

I have read your interview with Bishop James K. Mathews [*Should 25 Million Protestants Unite?* March, page 15], and I want to ask: What do we hope to gain by adding 14 million more Protestants to our already 11 million United Methodists? I am in favor of joining with the black Methodist churches. This should have been done long ago. But to add the other denominations seems foolish.

Union simply for the sake of uniting is not an addition but a hindrance. When a group becomes too large, it topples. We will lose our identity, strength, and purpose. Small groups will break off to make new beginning. So what will be accomplished?

Our small country church has a membership of 129. Our average Sunday attendance is over 100. We are ministering well to our community. We would not be helped by having to unite with three or four other churches in the area in order to have a pastor—who would be too busy to meet our individual needs.

Bigness is not always progress.

MRS. PAUL D. CHRISTENSEN
Sherrill, Iowa

WHAT ABOUT DOCTRINE IN THE MERGED CHURCH?

Your interview with Bishop James K. Mathews concerning the proposed merger of the nine Protestant churches in the Consultation on Church Union was most informative. However, some questions still remain.

What will be the doctrine of the merged church? Will this remain unanswered until those churches which vote to merge sit down to

formulate both doctrine and constitution?

How can one enter into a merger, especially one of this nature, without defining the terms of merger first? In other words, how can we honestly vote on this merger without knowing what the constitution and, more important, the doctrine of the new church will be?

The dream of all Christians for a united Christian church ultimately will be a reality whether we live to see it or not. However, I am still apprehensive that the present proposal is a step leading in that direction. I would like to see more clarification before I can in all honesty vote out Methodism and vote in the new church.

ROBERT TOMER
Bowling Green, Ky.

TOO OFTEN ONLY THE ZIONIST SIDE IS HEARD

Part One of *A Perspective on the Middle East* [March, page 5] was very good. I am glad that Editor Curtis Chambers wrote about the feelings of the Arab countries first. Too often we hear only the Zionists' side.

I have made nine trips to the Middle East and have written and spoken extensively on the subject. I am a member of the governing board of the Holy Land Christian Mission in Bethlehem which ministers almost wholly to Arabs. We have operated the mission under both Arab and Israeli rule.

The Middle East is a very difficult situation. It further confirms the tragic fact that the Holy Land from which came the Prince of Peace has had less peace than any other area of its size on earth. But the public needs to know all of it, like it is.

WILLIAM H. MORFORD, Ret. Minister
Corunna, Mich.

WHAT CONTRIBUTION— BESIDES CRITICIZING OTHERS?

When I read articles like David O. Poindexter's column in the March issue [*TV & Films*, page 53], I find it difficult to stay within the organized church.

It is my opinion that there are no absolutes in Christianity and that everything is subject to question. Every man has the God-given right to make his own decisions; no generalizations speak the truth. But Mr. Poindexter is sure he has the answers.

There is very little realism in the

professional leadership of the churches today. When Mr. Poindexter talks about "reality-conscious newsmen," he is not referring to Vice-President Agnew's comments for the realism was in the Vice-President's words, not in Mr. Poindexter's. He is trying to bring realism and responsibility to newscasting.

It is a sad day when you have to stoop to ridicule men the stature of Bob Hope who for many years has been as self-giving as anyone could be. Now he is the object of criticism because he finally found it necessary to speak out for what he believes.

I would like to ask Mr. Poindexter what his contribution has been, other than criticizing other people for their opinions.

MRS. E. WAYNE KRAUSE
Lutherville, Md.

'IGNORE UNFIT FILMS'

If your film columnist, James M. Wall, is going to review movies for a church magazine, why not talk about good family films and not bring before your readers those films which are not fit for young people—or anyone—to see?

MRS. R. O. LEGIER
Sumner, Ill.

WHY NOT REVIEW BOOKS FIT FOR CHURCH LIBRARY?

Bishop Gerald Kennedy wrote in his February Fiction column [page 65]: "My contributions this month are not very inspiring . . ."

How very true!

What is the point of reviewing these books and then saying, ". . . remember that none of these is for the church-school library"?

Why not review some books that we should put into our church library?

I certainly expect something more uplifting in a church-family magazine than a bishop's effusions.

E. B. SUCKOW
Ronan, Mont.

DANCING AND BALLOONS FOR PARTIES, NOT WORSHIP

In the February issue, 'The Man Who Cared' showed considerable lack of mature leadership which truly cares about youth. Youth need leaders to help interpret Christ's teachings in daily Christian living rather than adults who are trying to be "really with it."

Lord of the Dance, depicting the

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life of Christ in a dance tune, seems out of place and sacrilegious, almost like dancing on the grave of one's own father—and with balloons! Certainly balloons are harmless and probably just right for parties of the younger set. But for teen-agers? For worship?

"To everything there is a season . . ." and in every church building it is fine to have a time to dance and be gay and enjoy Christian fellowship. In every church there also must be a time and place for worship with reference to Christ used dearly by all who use his name and speak in his place.

Perhaps Mattoon can be proud of having drawn a crowd for their "show," but crowds and attention make neither a so-called worship service nor a stage performance commendable. Why would *Together* feature this article?

MRS. JOHN A. PENCE
Seneca, Mo.

MORE OF A CARNIVAL THAN A WORSHIP SERVICE

I was disappointed that so much space was given to 'The Man Who Cared' in the color section of the February issue [pages 30-38]. The words to the service are meaningful, but could they be heard for the noise and the distractions of the balloons?

These pictures reminded me of a carnival instead of a worship service. I hope those Mattoon, Ill., teen-agers will have more worshipful experiences before they grow up. The Bible says, "Be still and know that I am God."

Let me say also that for a church magazine I cannot appreciate the *Letters From Elsewhere* by Herman B. Teeter. This writing shows no respect for our beautiful American language. I am sure this space could be devoted to something more becoming to a religious magazine.

MRS. H. PEITHMAN
Normal, Ill.

BRO. CLUTTER EDUKATED IN HIS 'HART AND THINKIN HED'

Dear Bro. Clutter,

Lizabeth Lee, I says, you'll be twict as buzy in 30 min. when your hare is dry, so better rite write now to that Bro. Clutter and tell him what's flutterin aroun in your hed sinse reeding his leter to the editor of the *Together* magazine in the March number [page 51].

Well, I think its refresshing! For

mi part I am worn out with hi faluting languawg from folks who ain't partikularly sure what they is sain and haven't maid up there mins if they really believe it or not. I can tell you believe in what you said, and am tickled to see sombody speak with confiction!

I am young for my age and teeched school now an then in the rainy season. I don't worry so much eny more about gramer and elecktronicity and the knew math for 3-yr.-olds. They will learn that as they go along. I can see you didn't get to much formall schoolin and yet I can see you are edukated where it counts—in your hart and thinkin hed. The little kids I teach are plenty smart but bonedry when it comes to feeling for outhers and if you ast me, that's one of the rezons this earth of ars is such a mess.

I have a big mouth too, and I believe the world has *still* got a chanct. People have got to ban together. We who say we have met Jesus Christ have got to get up! The Methodists and the Baptists have got to work together (I believe in miracles!) and all the rest. Kids are ready but they need some good, healthy, wholesum leadership.

Well, mi hare is nearly dry, so will close for now. Plez tell that Mr. Teeter I like his column and the other things he rites. He seems to be a reel person to me.

Sinserly yours,
LIZABETH LEE HARTSWORTHY
Austin, Texas

HEGBERT'S RUSTIC PHILOSOPHY 'REFRESHING'

Congratulations to Herman B. Teeter. At a time when all of us are inclined to be too serious about church and world problems, it is refreshing to turn to one of his *Letters From Elsewhere* and listen to Hegbert Clutter's rustic philosophy.

Anybody who can misspell that many words and lengthen the lines of his verbosity to the extent he does is a genius. We hope there is no one so humorless that he fails to appreciate Hegbert's letters. The only place I've seen that the writer seemed to miss his cue was

where he used the word creek instead of "crick."

Let us have many more letters from the old "ekcentric."

WILBUR W. CARTER
Almond, Wis.

DEATH: A MOMENT OF TRANSITION; WHY FEAR IT?

I was interested in the article *Should a Christian Be Afraid to Die?* [February, page 23].

In June, 1905, at the beginning of my ministry, my father was in his last illness. One day I heard him say, "I am not afraid to die," and that has been a comforting thought to me through the years. Our Lord said, "I go to prepare a place for you." And Paul said, "... though absent in body I am present in spirit." These two Scripture passages should quiet the fear of any Christian.

Death is the transition of a moment, life the transaction of years. If the life has been properly invested, there need be no anxiety about the transition.

When I came here to this lovely home to apply for admission, at the age of 90, I sat across the table from the administrator, and he said, "You have a life expectancy of four or five years." Half of that has now expired. The next thing he talked about was my funeral. Why not? I know that is inevitable. I was instructed to prepare carbon copies of my instructions for each person who is to have a part in the service. I consider that a very matter-of-fact way of viewing the inevitable.

I did not come here to die, though I know that will occur. I came here to live, and these are the most carefree days of my entire adult life. I know not what lies ahead, but neither does the millionaire.

O. P. GIVENS, Retired Minister
Haven Hubbard Memorial Home
New Carlisle, Ind.

GLOSSOLALIA IS REAL

In the March issue Bishop James S. Thomas answered the question "What is the modern meaning of glossolalia (speaking in tongues)?" in a manner which sounded like "Who needs it?" [See *Your Faith*, March, page 45.]

I want to say that I recently witnessed persons in a Methodist Church revival speaking in tongues. It filled the room with God's presence, awe, wonder, amazement,

and proof that the Bible is still happening today. It is real. The faces of the people speaking in tongues glowed with satisfaction, light, peace, tranquillity, and love. Some people need this experience to help them spiritually in this year 1970.

MRS. ARTHUR ORDAS
Huntertown, Ind.

PLEASED TO APPEAR IN TOGETHER

I want to tell you how pleased I was to see my poem, *Hiccups*, with the delightful illustration in the February Small Fry pages [page 67]. I also found the answer to a letter in the *Teens* section which I read to my two teen-age daughters. It said exactly what I wanted them to hear.

SARAH S. KATZMAN
Sierra Madre, Calif.

PICTURE COULDN'T BE FRAMED

I am writing with reference to your Markham-Millet feature on the last two pages of the March issue. What a tragedy that you did not make this the center color spread on pages 34 and 35. Many of us would have been delighted to frame *Man With the Hoe* and hang it in office or study. On pages 68 and 69, of course, it was split and couldn't be framed.

Perhaps you will consider this in future pictorial presentations.

L. GENE STEWART, Pastor
First United Methodist Church
Washington, Pa.

A THANK-YOU NOTE FOR 'ROUNDAABOUT GENEROSITY'

Your publication of *Man With the Hoe* on pages 68-69 of the March issue sparks this communication.

During early 1969 I was preparing a paper on Edwin Markham, a poet whom I have long admired, to be read to the Fortnightly Club of Redlands. In order to give power and penetration to what I hoped to say about *Man With the Hoe*, I sought a lithograph or a 35-mm transparency of the painting, but the search ended in dissatisfaction.

Then an inquiry to the San Francisco Museum of Art was given to Charles de Limur, president of Provident Securities Company, current owner of the original Millet. He immediately sent me a 3 1/4 by 4 1/4 transparency on the margin of which was the cryptic note "Together." So now the secret

is out. You had photographer Dwain Faubion record the original and his transparency was used for the fine lithograph in the March issue.

A photographer copied your transparency on 35-mm. I supplied a copy to Mr. de Limur and used my copy for what proved to be an appreciated projection accompanying the reading of Markham's poem.

Thank you for your roundabout generosity. Otherwise I would have had to persuade one of my Bay Area photographer friends to win an opportunity to try to do what Mr. Faubion so successfully accomplished.

FRANK M. TOOTHAKER, Ret. Minister
Redlands, Calif.

ORIGINAL STANDARDS FALL: TOGETHER'S POPULARITY SAGS

A few years ago *Together* made an impressive start as a family magazine for Methodists. The idea was right, and there was a great surge of support for it. But sad to relate, the original standards of quality have not been maintained, and *Together's* popularity among our people has sagged.

The two churches I serve still send *Together* to all resident member households and charge it to the church budgets. For the present we intend to continue to do that. But *Together* must become more distinctly a Christian publication from which our people can receive inspiration and uplift. Otherwise there will continue to be more of them saying that they no longer care to receive it.

Color pictures can be beautiful! Yours usually have been one of

the finest features of the magazine. But some offensive pictures have crept in now and then, and this should not have happened. Our people have a right to expect that the pictures should witness to the faith.

The idea of a great family magazine for the people of The United Methodist Church is a good one. *Together* still can become a potent agency of mission to bring inspiration and encouragement to our people.

ELMER L. BROOKS, Pastor
Cimarron and Kalvesta
United Methodist Churches
Cimarron, Kans.

OLD COPIES OF TOGETHER GET THOROUGH USE IN FIJI

For several years now some of your readers have been sending us their old copies of *Together*. There have been times when we have not written to these people individually to thank them for their efforts. I want to assure your readers that the copies they have sent have been very widely read, often until they fall apart.

Our visitors to the hospitals and jails are very keen to have copies of *Together* to give to patients and inmates.

If you can spare a little space, please thank all those kind people who have sent copies and assure them and other readers that any *Together* magazines they send to me will be gratefully received.

C. A. HATCHER, Director
Department of Evangelism
Methodist Church in Fiji
P.O. Box 357, Suva, Fiji

The Inner Man by Paul R. Behrens



"But Harold, they only want you to make the motion to adjourn."

APPRECIATED IN ENGLAND, TOO

I am writing to say how much I enjoy reading your magazine *Together* and appreciate the excellency of its production. I look forward each month to its arrival. The Methodist Church in this country has nothing comparable to it, alas.

One thing which makes *Together* so attractive is the balance achieved by reports, theological discussions, church activities, and stories about individuals.

May you continue to go from strength to strength as you seek to inspire ideals of service, clarify the thinking and acting of young people, and confirm the faith of older generations.

REGINALD G. GEAREY
St. Albans, Hertfordshire, England

TV & Films

"MY CHILDREN get more religious education from that program than they get in Sunday school." The prominent Pittsburgh clergyman was talking about *Misterogers' Neighborhood* of National Educational Television, and since I was on my way to watch a taping of the program and to talk with its creator-star, I was all the more eager to see if I could figure out what makes this program so special.

After touring the "neighborhood" and spending that afternoon at the taping, I have my answer. There are few individuals left in television with the unique combination of creative genius and control of a program. Fred Rogers is one of them, and he is the secret of success of *Misterogers' Neighborhood*.

I asked him why, of all the children's programs which have been initiated on local stations, his has emerged into the prominence of a daily network slot. His quiet reply: "This is what I was born to do, and it is the only thing I have ever wanted to do."

From some people that would have sounded pretty brassy, but from him it sounded authentic. Fred Rogers knows what it means to be called to a particular task. He is an ordained United Presbyterian clergyman. Following college, he spent a number of years in television, and when he went to seminary, it was to deepen his background for a TV ministry with children. Few serve a more important calling.

Fred Rogers cares absolutely about the development of children. The rich world of their interior life is his habitat. He is instinctively sensitive to their fantasies, fears, imaginations, and wishes. He has uncanny ability to relate to children where they live.

What parent would not like to have available every day (and free of charge) a trained professional who uniquely understands the emotional, spiritual, and intellectual development of young children? Here is a program for preschoolers which, in the midst of much that is blah or bad, is superior. I have a recommendation on how to make best use of it.

Some parents have said to me, "After the slambang shoot-'em-up children's programs, *Misterogers* seems pretty tame to my child." But that is precisely the point. *Misterogers* isn't a TV program; it is a TV visit. It is designed to help a child begin to understand his feelings and learn how to live creatively with them. *Misterogers* talks with children about their feelings in a variety of life situations which children recognize as real. And they talk back to him. But it makes a difference when there is an adult watching who can help a child verbalize and accept his feelings.

So that is my suggestion to parents, grandparents, teen-age brothers and sisters. In a Christian home where there is a young child, nothing will pay richer dividends than visiting each day with *Misterogers*.

Jesus once suggested that "unless you turn and become like children, you will never enter the kingdom of heaven." After considerable viewing of this program and spending an afternoon with Fred Rogers, I have the definite feeling that he knows how to enter the kingdom of childhood, and because of his ministry there, a lot of children are going to find heavenly elements in their lives.

—David O. Poindexter



Fred Rogers, the creative genius behind NET's award-winning children's series *Misterogers' Neighborhood*, takes preschoolers into the Land of Makebelieve to meet friends such as King Friday and Queen Sara.

TV HIGHLIGHTS THIS MONTH

April 20, 10-11 p.m., EST on CBS—CBS Reports: *Health in America: The Doctors*. April 21—*Health in America: The Patients*. April 22—*Health in America: The Purveyors*.

April 21, 9-10 p.m., EST on NET—NET Festival: *Leopold Stokowski*.

April 23, 7:30-8:30 p.m., EST on NBC—*Whale Hunters at Faya Island*.

April 24, 7:30-8:30 p.m., EST on NBC—*Expa 70*.

April 24, 10-11 p.m., EST on NBC—*It's a Man's World*.

April 25, 10:30-11:30 a.m., EST on NBC—*Inside Outer Space* (children's special).

April 25, 7:30-9 p.m., EST on NBC—News Special: *Mental Illness*.

April 28, 9-11:30 p.m., EDT on NET—NET Festival: Benjamin Britten's Opera *Peter Grimes*.

April 30, 8:30-10 p.m., EDT on NET—NET Playhouse: *Trail of Tears*. Tragedy of the forced removal of the Cherokee Indians

from their ancestral homelands. Stars Johnny Cash and Jack Palance.

May 2, 7:30-9 p.m., EDT on NBC—Rerun of Emmy Award-winning *Teacher Teacher*. Drama about mental retardation. One of TV's better hours.

May 3, 5:30-6 p.m., EDT on NBC—*In Which We Live*. First program in a new weekly series, hosted by Edwin Newman, on environmental problems.

May 3, 8-9 p.m., EDT on ABC—*The Unseen World*. Story of microbiology.

May 5, 7:30-8:30 p.m., EDT on NBC—*Once Before I Die*.

May 8, 9-10 p.m., EDT on ABC—*With These Hands—the American Craftsman*.

May 9, 7:30-8:30 p.m., EDT on NBC—*Harper Valley, USA*.

May 16, 7:30-8:30 p.m., EDT on ABC—*Thase Incredible Diving Machines*.

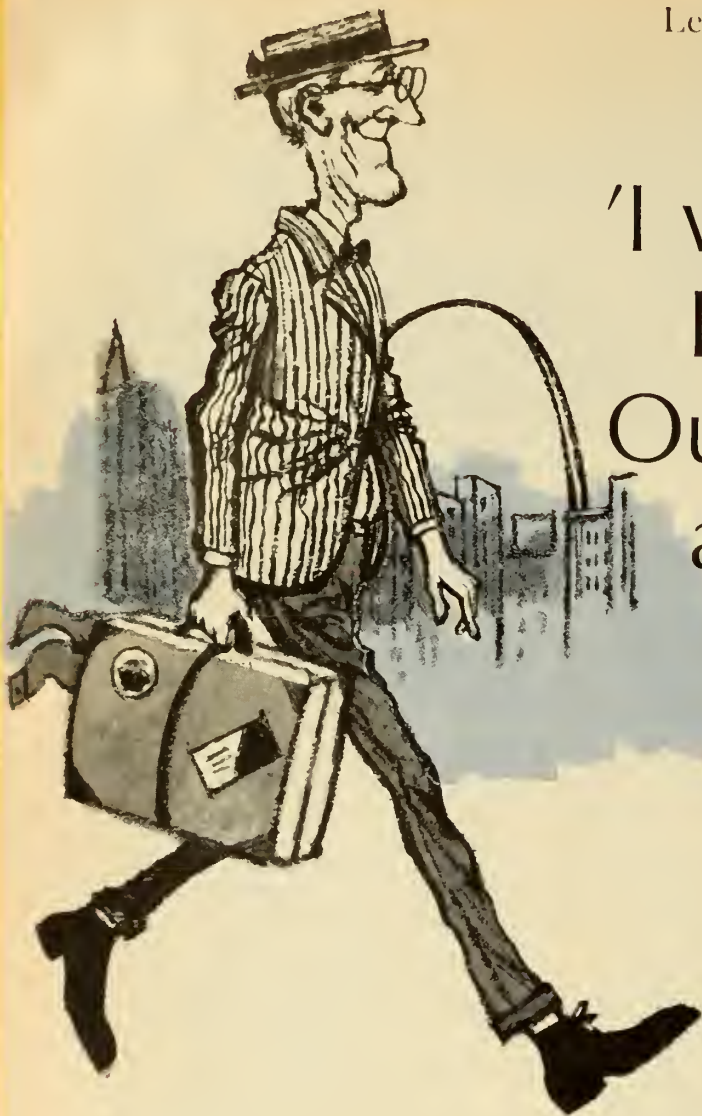
OTHER FILMS OF INTEREST

The Circus (G)—When Charlie Chaplin made this comedy in 1928, it was sandwiched between two of his better works and soon forgotten. Now Chaplin has added a sound score and released a new print. Plot and minor characters are dated, but Chaplin's comedy is forever fresh. Youngsters should be given a chance to see Chaplin's comedy style away from the mutilations of television editing. His music hall physical humor—including a hilarious moment with a sleeping lion—deserves a wide viewing.

Halls of Anger (GP)—The setting is familiar: ghetto school, dedicated teacher, young tough with hidden talent, conflict and some resolution. But the treatment is stunningly effective because

Director Paul Bagart has obtained performances from black kids that are so authentic that this is easily the best film ever made in the ghetto-school genre. The language is raw, tension high, but that's the way it is when white kids are bussed into a black high school. No easy solution is offered, but there is the suggestion that we have no choice but to work it out.

Z (GP)—Director Costa-Gavras, a Greek refugee, has composed a political film that works as a thriller as well as a compelling document in opposition to oppression. Based on an actual assassination in Greece, the film suggests that right-wing authorities were involved in the murder. Their punishment is light, and democracy is the real loser. □



'I will Let You Know If I do Anything Oustanding at the Genl. Conf.'

Editor-in-Chief
The Rock City Clarion

Dear Editor:

I am serving notice herewith and well in advance that there won't be no news from me out of the Elsewhere community for 1 week or 2 while I am in St. Louis as an alternate delegate to the Genl. Conf., of the United Methodist Church, the 2nd such time I have served as an alternate, the 1st being in Dallas in '68. At that time you may recollect, or look it up in your files, your esteemed paper printed a pitcher of me on the livestock page under the headline: "Elsewhere Man May Attend Conference" which you could also run in the next week's Clarion.

However let me 1st say that I may not be doing nothing much at the Genl. Conf. which convenes on April 20. In fact our preacher Bro. Harol Viktor thinks nobody will since this is a special session held after only 2 years instead of 4 and none

of the committees is ready to report.

"Hegbert," Bro. Viktor said to me, "even the bishops bless their names has said this Conf. may not be necessary, and is going to cost us \$500,000 to sit around up there and do nothing. Us Methodists and Evangelical Brethren who were united in '68 is come together smoother than was 1st that we would be."

Well, Mr. Editor, I don't care what anybody thinks about this Conf. to which I am going with all expenses paid. I never heard of nearly 1,000 Methodists, half of which is preachers and half of which is people, getting together without a lot of shouting, arm waving, hollering "Mr. Chm.! Mr. Chm.!" and doing a lot of parliamentary maneuvering until they have to stop the clock when it gets time to adjourn.

I am justly proud, I told Bro. Viktor, to represent my church even on a standby basis, as it was in Dallas where I set around in the balcony most of the time except for 2 days

when our delegate, the Hon. Providus Pendleton, judge of Circuit Court, was laid up in his 14 story hotel room with a hi fever. So I was run in like a scrub off the bench to take his place, and I rose twice to speak from the floor but was out of order both times.

What I wanted to tell you is that as the Elsewhere Correspondent for the Weekly Clarion, to which you kindly reward me with a free subscription annually, I do not wish your fine paper to be left standing out in the cold with no news about what is going on in these parts during my unavoidable absence. I have taken steps to send in a pinch hitter, Mr. Abner Goosenberry who while he may not hit no home runs may be good enough for a base on balls and won't miss none of the real big news.

Now as for the current news about Elsewhere and environs. You can print it in your paper that the ice has all melted and the fish is really jumping in Big Piney.

Also the sines is right for planting tomatoes and squash and for catching the big ones during the last week of April, which I regret to say is when I will be up there in St. Louis serving my church if needed.

The dogwood may not be in full bloom until I am gone and I don't like that neither, it being the 1st time I have never been on hand. Anyhow, you can check on the dogwood by calling L. Adams at Adams and Falls, Genl. Mdse. store, phone 601-M so that the people in Rock

City can know when to take their anual Sunday tour out this way.

You can tell your suscribers how- ever that Mr. Adams dont open his store on Sunday but keeps a boy at his gas pump in case anybody runs dry, which is no sin or vilation of the Sabbath but more like helping your naybor get his Ox out of the ditch as the Good Book makes it plain is O.K. to do on Sunday. Also Mr. L. Adams says his pop machine, which gives change for quarters, is in opration for them that thirst and have not.

Also you can print on your socity page that Mrs. Amazing Grace Samuelson is giving a recital at the church on Tues. next, and that Mr. H. Clutter, well known citizen of this community, is prepairing to serve his church again as a alternate delegate to the Genl. Conf. in St. Louis. (His many friends will be glad to know that he will bord the buss at Rock City on the morning of April 19.)

Also Little Willie Clutter brought some hi marks home from school last Thurs.


Bro. Harol Viktor preached as usual hear Sun. morn., but their was nothing of interest to report.

The turtle doves is back.

Well, Mr. Editur, that is about all for next weeks "Items of Interest from Elsewhere" in your fine paper. Things is pretty quite around hear but will pick up soon. I will let you know if I do anything outstanding at the Conf. I didnt do nothing much at Dallas in '68 Xcept I went out onct and stood on the sacred sod of the Cotton Boll where I have seen the Cowboys play on the color tv. In St. Louis I may get out to Bush stadium if they is a bawl game with the Cardinals. Also, I hope to see the big arch.

Sinsereely,
H. Clutter

P.S. Since your office is next to the barber shop in Rock City where I will get a shave and hair cut before I bord the buss, I may drop in and see you about somebody messing up my last weeks item which read: "Doggie Bernard surprised everbody by attending church Sunday." The other line which said: "He was thought to be home with the hives" got knocked out of the paper somehow. Also his first name aint Doggie. It is Bobbie. Cant nobody on the Clarion read my writing?



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An Open Letter to the Churches About to Receive Newly Ordained Ministers

Office of the President
Evangelical Theological Seminary
Naperville, Illinois 60540
May 1970

Dear friends

I am writing this letter confident that the future of the Christian mission in the United States will be won or lost in its parish churches. This confidence was enhanced recently when a very bright, experienced, and able pastor with a Ph.D. degree was offered what would be considered in many ecclesiastical circles a prestigious position in the church. After weighing the offer for a short time, he wrote:

"I see the next 10 years as the crisis decade for the local church. The battle that the church lost in Europe is now raging full scale on our shores. As I see it, this battle will be won or lost in the local church. Will we find our mission? Will we recover our message? Will we be able to communicate it to three generations—those whose roots are primarily in the past, the present, and the future? Will we be able to change according to the demands of the gospel and our times? As I search my soul, I see the local church as my commitment."

His words deserve to be taken seriously. If necessary (and some people argue that it would be highly desirable), we might dispense with boards and agencies, district superintendents, bishops, and (I am sad to add) seminary presidents. But what cannot be set aside is the gathering of communities of believers to hear the words, "Lift up your hearts," and to reply, "We lift them up unto the Lord." And then to move out into the world to do just that. While such churches need not be residential parishes, it is difficult to see how communities of faith will flourish elsewhere if they do not succeed where we live, educate our children, vote, and make our residence.

What I especially want to write to you about is our newly ordained ministers. You may have heard some strange things about the young men coming out of the theological seminaries, and you may be apprehensive lest one of this new breed of seminarian be assigned to your church as pastor.

You are right to be apprehensive. Students have not suddenly become carbon copies. They are of as many varieties as ever, covering a disconcertingly wide spectrum, but with a decided shift at the center. A new brand of seminarian is emerging, and if you get one as your pastor, you are in for change.

He is not going to be happy with the way the typical church has been operating, and this will be irritating to all who are at ease in old Zion. It is possible that he will be a biblical literalist just at those points where biblical literalists turn symbolic—on things like not killing, or about doing justly, and caring for widows in Viet Nam and Arab orphans, and loving your neighbors south of the border, or taking literally the injunction to obey God rather than men.

You may find him less than enthusiastic about some of your building programs. He may argue that the fight for social justice is more essential than houses and barns on the night our souls are being required of us. You may find him asking whether our homes could be used as meeting places for task forces. Maybe you never have heard of task forces, but if you get one of these fellows you will.

He may say that his generation is fed up with talk about brotherhood, love, and salvation, that it is time to get away from vague generalities which make us feel good (like we had been to church) and to move toward action which will feed the hungry and give people a new birth of freedom under Christ.

You may also find that he has strange ideas about church membership. It may have occurred to him that the only time the church puts the bite on its members is when the budget is being raised. At that point careful statistics are kept. The church knows how much each member has promised to give, how much in fact he has given, and probably has compiled data on how much he could give. Beyond this yearly foray into the private lives of its citizens, the church protects its members from any intrusion into their lives.

Some of these radical seminary graduates have

the idea that our membership vows to live out our lives for Christ should have the same scrutiny as our monetary pledges. They are not convinced that discipleship is fulfilled just through dollars. Investment and risk of personal relationships are required, too. Consequently, these young men may come around asking how it goes with you where your life presses hard against the world, and then define that as the place of your ministry. Some have been known to go even farther. They have asked church members to meet in small groups to discuss just such matters and to report on their ministry. Honest confession is encouraged and mutual support is offered for the investment of one's life. This approach can be extremely annoying, as it is so unlike the pastoral conversation that seldom gets beyond talk about the weather and children.

Some of these young men and women have the weird notion that my generation and yours have been content to *play church*. Singing songs, listening to talks on various subjects, making bland confessions about being sinners without any notable contrition or restitution does not in their view add up to taking up the cross and following Christ. They get very literal about things like a cup of cold water.

Another thing, you might as well be prepared for changes in worship. That really can be upsetting. After spending years getting Methodists quieted down so they can sit silently, even learning to chant a few lines and say solemnly a few Latin terms from the holy Western rite (like *sursum corda*), look what happens. Just when we are about to learn the times and places for liturgical colors and have permitted the minister to wear his academic hood, now that he has an honorary doctor of divinity degree, and just when we have everything orderly—as we assume is proper for the upper middle class we are or aspire to be—just then these crazy seminarians start the most unusual things.

They have begun to introduce lay participation to the point of asking ushers to pray aloud. They are suggesting that worshipers pray for each other—actually sit and pray, right there. If not withstood, this could reach the point of encouraging us to confess our sins to each other. There is great danger that some vestments and other paraphernalia of worship will not be used, which could be most distressing if they have been given as memorial gifts.

What is even more threatening is that the organ is no longer considered sacred. Some morning you may wonder if you are not right back with Daniel in the court of Nebuchadnezzar, what with the “sound of the cornet, flute, harp, sackbut, psalter, dulcimer, and all kinds of music.” It is even possible that you may hear from a Simon and Garfunkel recording, “Jesus loves you, Mrs. Robinson, more than you will ever know.”

The new breed of ministers has picked up the idea that Christ lived right through the 19th century, is alive today and capable of finding expression through

art forms of this century as well as those of the last century. They have the idea that we need to break through formalities that keep us apart from each other as persons, to really begin to meet each other, and to celebrate our life in Christ.

One of the really embarrassing things about some of these theologues is that they actually believe that the Christian faith not only may be but must be mixed up with the totality of our existence, and that means our corporate existence as well as our interior, private existence.

Consequently, they get excited about such things as poverty programs, racism, open housing, voting rights, law and order, job opportunities for minority groups, medical care for migrants, the killing of peasants in rice paddies, and American boys on hills soon to be abandoned. One could withstand the preaching if they did not try to get other people involved in all such risky ventures. They may go so far as to suggest bringing some of the less desirable elements into our churches for conversation, when anyone knows as much can be accomplished by watching television. Who knows, they may start plugging for low-cost housing in some of our better suburbs. It would be a lot easier if they would just keep the Bible out of it.

Now it is just possible that you will not get one of this new breed. You may get an activist who has mistaken law and good works for gospel, or you may be sent a nice young man who will smile broadly, sympathize with you, tell you that you are okay, the country is okay, and the great United Methodist Church is okay. He may say that all we need to do is be a little more sincere and loving, try a little harder, and God will bless us everyone. You may leave the church feeling proud to be a United Methodist, affluent, and white.

But if you get such a minister, I want right now, as a theological educator, to apologize. We will have failed, and the Day of Judgment will have to come to the house of the Lord. We can then say, “. . . it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light.”

Sincerely yours,



Wayne K. Clymer

A Fellow Sufferer in
the House of the Lord

Teens

By DALE WHITE

OUR DAUGHTER Becky showed her slides of Brazil to our youth groups the other evening. Her pictures brought back so many memories: The summer she spent working in the slums of Rio with United Methodist missionaries. The flood that came and washed away all her clothing, and the anxious weeks we had waiting to hear whether she came through the flood OK. The weeks she was stranded high in the mountains of Argentina, unable to get out or to let anyone know where she was because of a communications strike. The glowing letters of new and exciting insights into life.

Becky spent her senior year of high school in Porto Alegre, Brazil. She was an ICYE (International Christian Youth Exchange) student. The generous people of the Annandale (Virginia) United Methodist Church raised the money to send her.

To fill the empty place in our home, ICYE and the Annandale Church brought over a lovely Brazilian girl to be our daughter for a year. Lara cried out her homesickness in the first few weeks and settled into our community as though she had always belonged there. The church people were wonderful to her, and she made a marvelous contribution to our youth fellowship group. Studying in a strange tongue was hard, but she got good grades in spite of it. When we said our tearful good-byes at the end of the year she went back home with her high-school diploma in hand.

Our only anxious moments with Lara came before she arrived. We innocently asked the directors of our neighborhood swimming pool about a summer membership for

Lara as a member of our family. That got them anxious. They had heard that some Brazilians are quite dark, since the races have mixed freely there over several generations. One of the directors called to inform us that they would have to take a look at Lara before deciding whether to let her swim in the pool!

We wondered just how they would work out the mechanics of their problem. Maybe they could send a representative over to say, "Welcome to America, Lara! I have been sent over by your friendly neighborhood pool to see if you can pass the light meter test. Would you be willing to meet with our board of directors? They are just dying to see you!" Thus began the White-family boycott of the neighborhood pool.

Such primitive racism in quiet suburban neighborhoods shows how important programs such as ICYE are for us now. We simply must break out of our narrow ghetto psychology. Unless we can come to know persons of other races and cultures, we will be forever doomed to "cave in on our own dry littleness."

What is the International Christian Youth Exchange? How does it work? It began soon after the Second World War to restore trust between the people of the U.S. and Germany. German young people crossed the seas to live for a year with American families. Gradually the program expanded to reach out to 25 countries.

ICYE is designed to help young people to develop a Christian style of life which turns them out toward the world. Christians share a common humanity with all peoples, and a common passion for peace, justice, and truth. ICYE invites young people to meet Christ in a living experience with their neighbors of other cultures.

Under ICYE, young people from overseas, 15-19 years of age, spend a year in the USA—sharing life in a family, a church, and a community, helping us to know ourselves through their eyes. American youth, ages 16 to 18, spend a year overseas, studying and working, experiencing the hopes and fears of other peoples, discovering the bonds which unite all Christians. The program is thoroughly ecumenical.

A new "cluster" program organized this year will bring many of the youth together in living international seminars to study and work together on the world crisis. The growing gap between the have and the have-not countries is a serious problem of injustice. Exploding populations threaten to create terrible famine in several countries within 10 or 15 years. A peaceful world can hardly be created on such foundations. ICYE students will do their best to learn what can be done about these massive problems.

How much does ICYE cost? To bring an overseas student costs \$700, and to send an American student abroad costs \$1050; or a



Cartoon by Charles M. Schulz © 1961 by Warner Press, Inc.

"Well, then, let's put it this way: Suppose that, instead of an apple, Eve had offered him a shiny sports car?"

total of \$1750 for a two-way exchange. Can you imagine a more practical investment in international goodwill? Young people can take the initiative in getting a church or group of churches to sponsor an exchange.

For more information, write to John Gattis, ICYE, Post Office Box 871, Nashville, Tennessee 37202.



I am a girl, 12. I'm in the seventh grade. I have ambitions of being an Olympic champion in track and field events. I do well in all sports. Everyone I know seems to think I'll return to the U.S. in four or eight more years with a few gold medals. I'm a high honor student and always have been. Still I worry about many little things.

I worry about getting sick much of the time. I'm extremely healthy, and there is no reason why I should worry. Still I do, and there's nothing I can do to stop. I worry so much I get tension headaches. I talk to my mother and that seems to help temporarily. She tells me to try and stop worrying about things I think are going to happen. My father wants to put me under psychiatric care. I have always had a firm belief in God, but lately even that has begun to falter. Could you tell me what to do?—M.D.

This kind of anxiety is not unusual in early adolescence. Those who have marked talent often bear a heavy burden. Everyone tells them how great they will be someday if they will only work hard, and how important it is that this great potential not be wasted. Teachers and parents demand more of them. They live with this lofty vision of the person they might become, but inside they feel shaky and half expect the vision to collapse for some reason or another.

Parents and coaches are likely to set strict regimens and give dark warnings in order to prod the young person to greater effort, and this increases the stress. Every time you feel like goofing off, someone pushes you back into the pain and loneliness (and the joy and satisfaction, don't forget) of great talent development.

A professional counselor could evaluate your situation to see whether any deeper problems need attention. He could also suggest ways in which you and your parents might keep from taking your-

selves too seriously, giving you a chance to back off and give everybody a rest once in a while.



I am a boy, 14. I like a girl who is 14 and very nice. The only thing is, my best friend likes her, too. My friend could get any girl in the school to like him if he really tried, but I have a time with just one. The girl smiles at me in school, dances with me, and leads me on like she likes me, but I'm not really sure. To me she is the nicest girl in the school.

What can I do to get her to like me? Is it fair for my friend to have so many girls? I want her to like me, but I still like my friend enough not to interfere.—D.S.

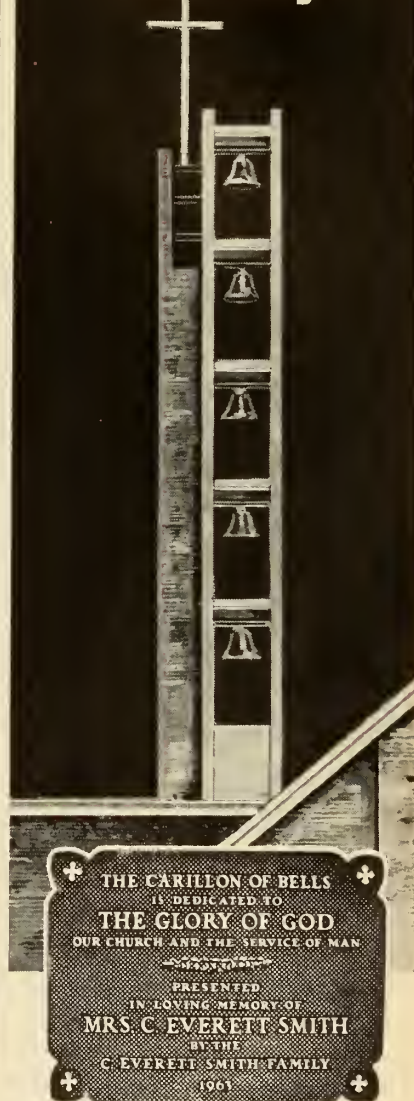
If he is really that popular, he should be willing to move over and give you a chance with this girl. After all, what are friends for if not to give a guy a break? Why not put it to him frankly, and see what he says. If he refuses, then I guess you will just have to (1) flip a coin, (2) take turns, or (3) let her do the choosing.



I am a Methodist and love it very much. I also read Teens and it is great. I think your advising some kids to get advice from their minister doesn't always work. I am a girl of 14. I have trouble with my adopted mother now that my adopted dad died. As you suggested, I talked to my minister. He was nice and everything, but he didn't say anything really helpful or tell me to do anything to improve the adopted "mother-daughter" relationship. I love my minister and respect him and his wishes. But I don't think I could stand going back to my real mom. Please print this because it might help him to decide on something to make my house a home.—F.R.

You expected too much from one talk. Talking with a minister or other counselor usually takes several visits. You just start getting warmed up on the first visit. Later, if everything goes well, you begin to trust him more and more, and start to talk about deeper worries which you didn't dare to tell anybody about before. He probably

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won't give lots of helpful advice, but he will listen carefully and throw in a thought here and there. He may want to get your mother into the talks.

Over several weeks, you could find your home situation gradually changing for the better. If not, your minister may refer you to another type of counselor. But don't expect any sudden miracles. In counseling, you have to do most of the work, and it takes time.



I'm a girl, 13, and have an awful problem. My parents don't understand me. It seems as though they don't want me any more. I can't say that I really blame them, 'cause just recently I was picked up and charged with shoplifting. I'm sorry I did it and I've been trying to make up for what I did. But they still yell at me. Even before I got picked up, they were always yelling at me. It's the same way with my sister. She's 17, and married. My parents are still picking on her even though she's married.

Every time I want to go somewhere they won't let me. I don't see why not, 'cause they always let my brothers go wherever they want. Please help me.—G.W.

I can well understand your parents' concern about you. You are at a crucial time in your personal development. Your parents must see signs that you are picking up some ideas and starting down some roads which can only mean trouble for you.

Rebuilding trust will take a long time. You will need to turn in a spotless record for many months. Your parents will be reassured if they see you associating with the right kind of friends. Long talks with your mother would help a great deal. Try to catch her in a good mood and let her know you need to talk things over a lot.



I am a 15-year-old girl who has either an acute case of loneliness or self-pity.

For the past three months I've been spending most of my time with one boy. We weren't really going steady, but we spent a lot of time together. Suddenly, when he left for a job in the city, he de-

cided he couldn't stand me any more, and he told me to forget about him. Now there's nothing for me to do. All my thoughts were centered around him. I want to write to him, but he made it clear he wants nothing to do with me.

My real problem is that I've shut myself off from everyone else. When some of us girls got together, we usually talked about our boyfriends, and what we were going to do. Still, though, after he left I was determined to have a good time. But when I see some of my friends, there's nothing for me to talk about so I shy away from them.

As for boys, most of them don't know we broke up. They usually ask, "You miss him?" or "Have you heard from him?" This makes me feel bad. I really thought a lot of him. As a result I have no friends and no dates. What can I do?—G.C.

It is so natural and human to invest too much of ourselves in a beloved person. The trouble is, it hurts so much when he goes away. Now you have to do your grief work. This means for the first few weeks letting yourself feel the hurt and crying it out of your system. Talk with your mother or a close friend about how much you miss him. Talking helps to keep the grief moving in a healing direction.

You neglected your friends. A circle of friends is something like a fabric. Neglected, it unravels. You have to start the delicate re-weaving process.

Your grief and the memories of exciting good times with him will make it hard to talk with your old friends for awhile. But you work at it, even when you don't feel like it. Through your friends, the word will gradually leak out to the boys that you have broken up and are available.

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens. Write to him in care of TOGETHER, P.O. Box 423, Pork Ridge, Ill. 60068.

—Your Editors



Tiny May San is safe now.

But only a short time ago, she was shivering with cold—hungry—crying. She had been abandoned, left during the night on the front porch of our Pine Hill Babies Home, in Hong Kong.

Why? We may never know. Hong Kong is full of desperate people—a mother too poor to feed her little daughter . . . a father too ill to work . . . orphaned children with no relatives at all . . .

We do know that little May San needed us. Our housemother gently picked her up and took her inside. May San had a bath and a warm bottle of milk. Dressed in a fresh nightgown she fell asleep in a clean comfortable crib. Yes, May San is safe for now.

Will you help keep her safe?

May San and thousands of others like her need American sponsors to help provide shelter and care. May San will stay at Pine Hill (a new babies' home, built and supported by American contributions) until she is six. Then she will move to a CCF cottage-plan Home

where she will have "brothers" and "sisters" and a cottagemother. But all this depends on her American sponsor.

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BOOKS

IN MEDIEVAL times people in various parts of Europe celebrated a holiday known as the Feast of Fools, when priests and townsfolk alike donned bawdy masks, sang outrageous ditties, and enlivened the beginning of the year with revelry and satire.

The Feast of Fools was never popular with the higher-ups, and it died out under the Reformation and Counter-Reformation. Certainly it often degenerated into debauchery and buffoonery. Still, its demise is lamented in a recent book by Harvard theologian Harvey Cox. When it disappeared, he says, people lost their capacity for satire, even for festivity and fantasy.

Dr. Cox is best known—in fact, very well known, indeed—for *The Secular City* (Macmillan, revised edition, cloth, \$5.95; paper \$1.45), which has key-noted the renewal movement more completely than any other book. In its activism and zealous concern for social change *The Secular City* insisted that Christians get where the action is. *The Feast of Fools* (Harvard University Press, \$5.95) is a very different sort of book, but it was not intended to revoke *The Secular City*. Dr. Cox says he intended it as a companion piece.

"I have become aware that there is an unnecessary gap in today's world between the world-changers and the life-celebrators. One of the reasons why I wrote this book is because I want to see this gap closed. There is no reason why those who celebrate life cannot also be committed to fundamental social change. And world-changers need not be joyless and ascetic."

The Feast of Fools, thus, is a book that speaks for life, not proposing that we revive a medieval practice but arguing that we should express what was right and good about it in our own ways.

Gustav Eckstein wrote *The Body Has a Head* (Harper & Row, \$12.50), he says, "to make the human body more familiar to anyone who owns one." He makes it, also, more miraculous and mysterious, and shows us man enveloped in more dignity and significance than we suspected.

It is hard to classify this book that was 30 years in the writing. A labor of love, obviously. But to say it is a fascinating discussion about human physiology is to be less than truthful. It is equally about the human mind and spirit, and the name of Jehovah appears in it more often than it does in many theology books. Authoritative, wide ranging, wise, often humorous, always interesting, it surely will become a classic.

Dr. Eckstein is a member of the department of physiology, college of medicine, at the University of Cincinnati. Of his own life and career as a doctor and teacher, he says: "Somewhere in the course of this I had found a pen, and that clarified everything." In that clarity we are illuminated, too.

At a civil-rights hearing in South Dakota a few years ago a white man asked an Indian if the Sioux still considered themselves an independent



Custer Died for Your Sins is hardest on the people in whom author Vine Deloria, Jr., actually places the most hope for the future—Congress, anthropologists, and the churches.

nation. "Oh yes," was the reply, "we could still declare war on you. We might lose, but you'd know you'd been in a terrible fight. Remember the last time in Montana?"

Contrary to the popular image of the granite-faced red man, American Indians have an uproarious sense of humor, and the worse the problem becomes the more their humor comes into play.

It is not by chance that they think anything the white man does is the funniest thing of all. Vine Deloria, Jr., tells why in *Custer Died for Your Sins* (Macmillan, \$5.95), reviewing the record of human waste, twisted legend, and broken promises with the magnificent irony that comes with disillusionment.

White people often feel guilty about their ancestors killing all those Indians years ago, Deloria says—and then adds: "But they shouldn't feel guilty about the distant past. Just the last two decades have seen a more devious but hardly less successful war waged against Indian communities."

He is talking about Congress's policy of terminating federal Indian services and supervision, which in the Indian view is one more weapon in the ancient

battle for Indian land. And, points out Deloria, as federal medical services have been denied to various tribes during the past 20 years, there has been a tremendous increase in disease.

A Standing Rock Sioux, Deloria is the son of an Episcopal missionary and holds a seminary degree himself. He has nothing good to say about the mission efforts Christian denominations have directed toward the Indians, but he still believes an Indian version of Christianity could do much for the Indian people. Instead, more and more of them are returning to Indian dances and celebrations, and are waiting for a religious leader to rise from among them and lead them to total religious independence.

Deloria writes with the ring of truth. At the same time, he is very funny. The view he expresses is by no means hopeless. He has been executive director of the National Congress of American Indians and remains an activist in the Indian cause. In *Custer Died for Your Sins* he says what has needed to be said for a long time.

Chambers Memorial Baptist Church, in New York City's East Harlem, is a good example of what an urban church can be today, but it was a dying church when Melvin E. Schoonover became its pastor in 1958.

On the face of it, he and the ghetto church looked like an odd and unpromising combination. The parishioners were predominately black and Puerto Rican. He was white, and in a wheelchair. But throughout his 10-year ministry there Melvin Schoonover gave primary responsibility to the lay leadership he found in the neighborhood. Chambers Memorial became a strong community center and a powerful influence in the controversies over community control of schools, welfare benefits, and housing.

"To see the ministry as something shared by all Christians," he writes in *Making All Things Human: A Church in East Harlem* (Holt, Rinehart, Winston, \$4.95) "locates that ministry of the church where it truly belongs—in the world. Not only is that where the laymen are, God is there, too."

Making All Things Human is his warm, personal story of his ministry at Chambers.

The nearest thing to an autobiography that Arnold Toynbee expects to write is *Experiences* (Oxford, \$8.75). This compelling book spans 80 years, during which changes have been greater than at any other time in the world's history. The distinguished

historian recalls his own very full life, writes about his personal beliefs and attitudes, surveys human affairs during his lifetime, and reveals himself as a poet.

In the Computer Age, he believes, our only salvation is the inward spiritual grace of serenity. This can't be attained either by taking to drugs or by capitulating to fatalism: "The serenity that can give a human being the spiritual strength to live in 'Brave New World' as an uneffaced person is the serenity that does not seek to barricade itself against the assaults of suffering but embraces suffering for the sake of following the lead of love. In the serenity of love I will fear no evil, though I walk through the valley of the shadow of death."

By the time the average child enters kindergarten he has already spent more hours learning about his world from television than he would spend in a college classroom earning a B.A. degree. During an ordinary weekday winter evening nearly half of the American people are watching the phosphorescent screen.

Lots of them, like you and me, do not really like what they see, but still they watch, and we watch. Nicholas Johnson tells us what we can do to get better programs in *How to Talk Back to Your Television Set* (Atlantic-Little, Brown, \$5.75). The youngest man ever to serve on the Federal Communications Commission, and the most controversial, Johnson discusses the growing concentration of ownership in broadcasting, describes industry censorship at work, examines the values that television promotes, and considers changes in communications technology that lie ahead. And, most important, he outlines action we as individual citizens can take to get government and industry to better television's quality.

This is a timely, important book.

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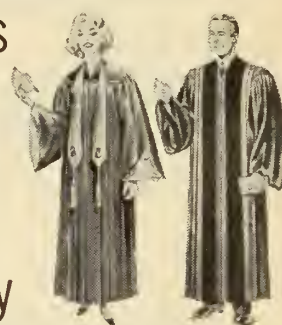


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shows an amazing contempt for the intelligence, the purpose, and the wisdom of the great mass of men and women around us," he says in *With All Its Faults* (Little, Brown, \$6.95).

This candid account of Cone's 40 years in advertising is good reading.

The successful transplanting of hearts and other organs, other ways of prolonging life through chemistry and technology, the current challenges to abortion laws, the prospect of applying genetic engineering to human life—all these present complex ethical problems nobody had to face before.

It was these problems that were tackled at a recent conference on ethics in medicine and technology held in Houston, Texas, and now they are a subject of a book, *Who Shall Live?* (Fortress Press, \$6.75), which has come out of the conference.

Kenneth Vaux, associate professor of ethics at the Institute of Religion and Baylor Medical School, both in Houston, edited the book, which contains major papers presented by anthropologist Margaret Mead; theologian Helmut Thielicke; religion and genetic ethics professor Paul Ramsey; Robert F. Drinan, dean of Boston College law school; Emmanuel Mesthene, director of Harvard University's program on technology and society; and social ethics professor Joseph Fletcher.

"I wish to live because life has within it that which is good, that which is beautiful, and that which is love. Therefore, since I have known all of these things, I have found them to be reason enough and—I wish to

live. Moreover, because this is so, I wish others to live for generations and generations and generations and generations."

It was March 1, 1959, and Lorraine Hansberry was speaking to fellow black writers. Two weeks later her first play, *A Raisin in the Sun*, opened on Broadway. Two months later she became the youngest American playwright, the fifth woman, and the only black writer to win the New York Drama Critics Circle award for the best play of the year. And only six years later, at the age of 34, Lorraine Hansberry was dead of cancer.

Her husband, Robert Nemiroff, produced her second play, *The Sign in Sidney Brustein's Window*, and shared a close working relationship with her during the entire 12 years of their marriage. After her death he created a drama from selections of her published and unpublished works. It was presented in two parts on radio and has become an off-Broadway success. Now *To Be Young, Gifted, and Black* (Prentice-Hall, \$8.95) comes to us as a book full of unquenchable optimism and triumphant vision. This is not the usual play to be read, it is the spiritual autobiography of a vital and richly talented woman.

"When we heard of his death we said to each other what a profound tragedy it was that Bonhoeffer was taken from us before he had any opportunity to make his personal contribution to the ecumenical movement. We were wrong. He had made that contribution all the same," writes W. A. Visser 't Hooft in introducing *The Steps of Bonhoeffer: A Pictorial Album* (Pilgrim Press, \$6.95).



"Nobody started it!"

This pictorial album of places dear to Dietrich Bonhoeffer and prisons that confined him and witnessed his execution comes off better than most pictorial albums do. It is the work of J. Martin Bailey, editor of *United Church Herald*, and Douglas Gilbert, formerly a staff photographer for *Look Magazine*. Juxtaposing news pictures from the time of the Third Reich with scenes of Germany today, it links past with present. Quoting liberally from the young German pastor who became a modern martyr, it is an excellent introduction to him.

It has been 40 years since the appearance of *The Greek Way*. Since then, the late Edith Hamilton's seven books have introduced countless readers to the world of the Greeks and Romans, and to the great figures of the Bible.

A Treasury of Edith Hamilton (Norton, \$5) contains selections chosen by her friend and biographer Doris Fielding Reid. Among the variety of subjects they cover is religion.

"We must go back to Christ," Miss Hamilton wrote. "The record of his life is light shining in the darkness to guide us. We must study it with simplicity, putting aside all that has come between us and it . . ."

She felt that He has been hidden by trappings and religious conventions, and that we are prone to use the Gospels as a manual of devotion instead of a guidebook.

Daydreaming has seldom been more imaginatively interpreted than it is in **And I Must Hurry for the Sea Is Coming In** (Prentice-Hall, \$3.95). Pictures by DeWayne Dalrymple and interpretive captions by George Mendoza sent me, too, on the dream voyage inspired when a ghetto boy discovered hydrant water rushing into a gutter.

Most Ecuadorian Indians are very poor, but in the valley of Agato, high in the Andes, they have escaped poverty through their skills on the loom. Still, their lives are not easy.

The Little Weaver of Agato (Cowles, \$3.95), written and photographed by Bernard Wolf, is a close-up of the life of Alfonso Ramos Cachiungo, 13, who gets up at five in the morning and works steadily until the sun goes down. He has few friends and little time for play, but he feels secure in the love of his family and a traditional way of life.

Young readers in this country can broaden their horizons through this sensitive pictorial record of his daily life.

When you ask a young child to write a story or an essay, more than likely he will describe things exactly the way they look to him, and he'll get on with what he has to say. Only the best adult writers share these qualities.

I had not realized this fully until I read **Journeys: Prose by Children of the English-Speaking World** (Simon and Schuster, \$4.95). Richard Lewis, who is a schoolteacher and the director of a children's theater, chose this beguiling sampling of how children look at the world, other people, and themselves. The young writers, aged 4 to 14, live in many parts of the world and in many different situations, but their work is alike in its verve and directness.

A good companion piece to it is Lewis's earlier collection of poetry. Like **Journeys, Miracles: Poems by Children of the English-Speaking World** (Simon and Schuster, \$4.95) is a revelation and delight.

Since our editorial office is directly under one of the approach paths to Chicago's O'Hare Airport, we have plenty of chances to see a variety of aircraft heading in or heading out. Occasionally somebody will look up expertly and say: "That's a —," or "There's a —."

With **Airplanes of the World** (Simon and Schuster, \$7.50), I hope to become an expert, myself. This history of the development of the airplane by Alexis Dawydoff has detailed drawings and descriptions of planes by Douglas Rolfe.

All 375 of Rembrandt's etchings, arranged by subject, appear in **The Complete Etchings of Rembrandt** (Crown, \$4.95; deluxe edition, \$10). This valuable volume edited by Bruce and Seena Harris also contains an introduction by Frank Getlein that dwells on the religious prints and an emotional but not too informative appreciation of the artist by a 20th century Dutch artist, Kees Van Dongen.

Expensive but generously illustrated, **Painting in Watercolor** (Watson-Guptill, \$12.50) is a straightforward guide by John C. Pellew, whose own paintings hang in major art museums. It answers enough questions on technique and equipment to get you started, and a section showing how paintings emerge from a few lines to finished works is especially helpful.

—Helen Johnson



The Homestead, a new non-profit retirement home with immediate occupancy, has opened just off Ocean City's Boardwalk. Conceived by a group of dedicated Christian laymen, **The Homestead** is a short walk away from Ocean City's famed churches. Join 75 other mature, active men and women in these lovely surroundings—enjoy **The Homestead's** gracious accommodations, fine food and fellowship. But don't wait, the "immediate occupancy" sign is up only because **The Homestead** is new.

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Fiction



I NEED to remind you every so often that this part of TOGETHER is not a discussion of novels which United Methodists ought to read and promote. It is an attempt to survey the modern field of fiction, bad as well as good, and then discuss it briefly from the Christian point of view.

In spite of a more or less constant effort to keep this point clear, I get letters from people who tell me they read a book mentioned in this column and found it unsatisfactory for Christian people. I write and say this is what one ought to expect, and it never should be assumed that you will find here only books recommended for the church-school library.

With that in mind, let me speak of a best seller called THE GODFATHER by Mario Puzo (*Putnam*, \$6.95). It is a story of almost unadulterated evil. I do not mean that it is simply a book with a good deal of unsanctified sex. I do not even mean that it is what we usually would call a "dirty" book. It has these characteristics, and my wife commented that there were places where sex instances really had little to do with the plot. Apparently, they were included because such material is required of a best seller.

I am speaking of something more serious when I tell you the book deals with murder, brutality, and an animallike denial of all human values as necessary parts of a way of life. For this is the story of the Mafia and it deals with the Five Families of New York—really five lawless gangs—who are almost beyond the reach of the law and outside the control of decent society.

The Godfather is Don Corleone and one of the most polite, courteous, and gentlemanly criminals you will ever meet. He loves and respects his wife, looks after his children, keeps things in order, and counts it a real privilege to do a favor for people who have no claim on him. This is the story of how he got that way, and what he has to do to maintain his place of power and influence. It is also the story of American cities and their virtual enslavement by a group of people.

Don Corleone, son of a hardworking, poverty-stricken Italian family in New York City, first became part of a rather minor racket. Then, to protect himself, he killed a man and his lawless career began. The whole thing develops so naturally that it almost appears inevitable. He helps somebody who cannot find satisfaction with the law, and power begins to center in his actions and decisions. Gradually, he moves out to control gambling, dope, labor unions, and becomes immensely wealthy. Of course, wealth means power.

At the beginning, his operations are of the nature of a Robin Hood. One man's daughter had been beaten

by some young men of good family and university background, but their fathers get them off. This man in desperation turns to the Godfather to avenge his daughter's cruel beating and disfigurement. He does not want the young men killed, just badly beaten up. The request is handled with ruthless efficiency.

The book is also the story of the three sons of Don Corleone. The eldest is a man of violent temper which often blurs his judgment. Another brother, the victim of lust and pleasure, has been sent to friends in Las Vegas and is regarded by his father as an unsuitable successor. The youngest son, Michael, has ability but he is a college boy and wants nothing to do with the family. When the crisis comes, however, he kills two men who had almost killed his father. He flees to Sicily to escape trial and prison. Eventually the Godfather finds a way to clear the son's name, and he comes back to take over the leadership.

Michael's wife is a Protestant pastor's daughter from New England. Accepting the fact that she has to keep her husband's business in another world, they establish a fairly happy relationship. Toward the end of the book there is a cold-blooded slaughter of the opposition.

This frightening picture of where we are will help you to understand why the police, the district attorney, and the vast majority of fairly honest law-abiding citizens are practically helpless. The question that came to my mind was, Where will this thing end and how can it be dealt with in our civilization? For me a very horrible part of the book was when the Godfather is dealing with a Hollywood producer to force a favor for an adopted son who wants to be reestablished as a movie star. The young man, actually in his thirties now, has been a great singer, and he seeks to come back in the face of the Hollywood decision that he is through. The way this thing is worked is so horrible and yet so smooth that you see how crime can spread and become a national menace.

Along with our black revolution and our civil-rights revolution, we need to be aware that there is a Mafia to deal with. My reaction is almost one of hopelessness and despair. In a world so evil, what chance does goodness have? Besides, these men are all good Catholics, and their families often attend mass to pray for them. The slogan seems to be quite appropriate here: "We have found the enemy and he is us."

It would take an Amos to properly describe the situation and proclaim the wrath of God upon it. It takes the Atonement, universal in its meaning and rooted in God, to make us believe that for this sin-sick world there is a balm in Gilead.

I do not suppose that most readers will finish this book with such feelings and convictions. I believe, however, that a Christian will be driven to reexamine the fundamentals of his faith anew and with an increased appreciation for the excitement and the greatness of what God has done for us in Jesus Christ.

—GERALD KENNEDY

Bishop, Los Angeles Area, The United Methodist Church

Jottings

One day last summer we cut a remarkable color picture from a magazine, and gave it a permanent place directly over our typewriter. Then we leaned back and marveled at what we saw.

Our wonder and amazement continued for several weeks. Frankly we had never expected to see, in our lifetime, a photograph of earth from outer space. We live, as you now know, on a jeweled sphere of unsurpassed beauty.

Yesterday it occurred to us that we had not looked at our picture for several weeks. Sad to say, the fantastic, once unbelievable, had become commonplace.

What reminded us of our earth-from-space picture was an article that passed across our desk. Originally titled *Here's How I'd Change the World*, it appears on page 27 in this issue as *Conversion: Call to Action*.

Now we are sure that the author wouldn't want to change the world the astronauts see from space (unless, perhaps, to touch up Chile and parts of Africa with a few rain clouds). That isn't what the article is all about. The Rev. Leighton F. S. Ford is writing

about some of the things he would change among the people you can't see from 100,000 miles out.



Mr. Ford, by the way, has been an associate evangelist on the Billy Graham team since 1955. A Canadian and a Presbyterian, he has been heard by millions on *The Hour of*

Decision broadcasts over 800 radio stations. His wife, Jean, is Billy Graham's younger sister. With their three children, the Fords reside in Charlotte, N.C.

You are looking at one of the more widely traveled members of our staff. At least he was for a few weeks recently while gathering material for his *How Your Money Is Closing People Gaps* [see story and color pictures, pages 29-40.]



Associate Editor Newman Cryer went north, south, east, and west, interviewing people in 16 cities, for both the Quadrennial Emphasis Committee of The United Methodist

Church and TOGETHER. In addition to his contributions in this issue, he has written a special series being offered for publication in all United Methodist Church periodicals.

Since Mother's Day comes in May, we would like to pause briefly to note that many of our contributors this month (and every month) are mothers who have taken time off to tell us about the trials, humorous situations, and rewards that typify family life.

As is evident in her amusing article, *The Tight Squeeze* [page 46], Mrs. Billie Jo Greer is the wife of a United Methodist minister. Also, it is evident that automobiles play a rather disconcerting part in her life.

Mrs. Greer, who lives in Reynolds, Ga., tells us about the time she made a quick trip to town in her mother's car. Coming out of a store, she found that the ignition key would not fit.

"After about five minutes, I glanced up and saw about five smiling faces plastered to a large

plate-glass window. By accident, I was in the car of the biggest tease in town . . . and I still haven't lived down my reputation as the car-stealing wife of a preacher!"

Our champion mother of the month, however, is Pauline Robertson whose poem, *Monochrome of Merriment*, appears on the next page.

When Mrs. Robertson submitted her poem some time ago, there were 10 children in the family. And it so happens that back in 1960 the Robertson family was selected in a nationwide search for a representative American family, and appeared on an hour-long network TV special.

Now, a decade later, the Robertsons should have recovered completely from that television visit.

For almost a month, while preparations were underway for filming the program, the home was more or less taken over by nearly a score of network employees, local newsmen, and photographers. Finally, in Mrs. Robertson's words:

"There were 10 huge lights on tripods blocking the closet and cabinet doors, clip lights on the valances and bookcases, cameras replacing furniture which was relegated to the yard or carport, sound equipment filling the long window-seat and half the den floor, cables curling one upon the other around the house, upstairs and down . . .

". . . and a backyard playhouse full of boxes of unexposed film and other mysterious paraphernalia. There was practically an open line from our telephone [in Amarillo, Texas] to the East Coast."

So the next time your TV screen lights up for a "quiet visit" with someone, just remember that behind-the-scenes things are not always what they seem.

—Your Editors

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Cover—George P. Miller • Page 2—Edward Wallawitch • 3-17-18—RNS • 5—Rohn Engh • 8—Lee Ranck • 10-11—John A. Lovelace • 20—Courtesy of LaGrange College • 36—Mel Koenning • 48—H. Armstrong Roberts • 53—NET • 62—Alan Rinzler from *Custer Died for Your Sins* by Vine Deloria, Jr., courtesy of Macmillan Company • 23-24-26-27-31-32-33-34-35-37-38-43-44-45-47-69—George P. Miller.

MONOCHROME OF MERRIMENT

Exuberantly yellow wakes the world;
Each pushing plant is tinted aureate.
Forsythia has spread her arms and hurled
The happy hue to morning. Yellow yet
Are tulips' waxen bowls, and crocus cups,
And jonquils' joyous crowd. New leaves respond
With saffron fringe for bushes and treetops.
Even skipping children all seem blithely blond.
And why? The sun, once dull in winter's gray,
Now beams a smile across the blue and spills
His golden gaiety on earth's bouquet
For this monochrome of merriment. He fills
Each stamen-heart, clothed by whatever dress,
With the sunny warmth of his own yellowness.

—Pauline Robertson



MY PARENTS DON'T UNDERSTAND ME

Cliche' or Truth

To be a parent today requires a lot of understanding. A lot of love. Of course, being a parent has always required these, but today there seems to be more to loving and understanding than for our parents and grandparents.

If love has become a four-letter word to be scrawled on posters and walls—what is it to mean to parents? Understanding is challenged and often strained by the rapid changes and ideas in youth and the world. You encounter situations unknown to your parents, plus the many problems common to every generation.

God made us parents, but effort is expected from us to become GOOD parents. That is why The United Methodist Church designed PARENT/FAMILY STUDIES—a four-part series of studies beginning in September.

You choose a series from the PARENT/FAMILY STUDIES that suits you and your family:

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